THE

BOTTOMLES

Smoaking in

FAMILISME

As may appeare by a short discourse on Gal. 1. 9. together with some breef notes on A B. COPP Recantation Sermon (so 'twere) Preached at Burford Sept. 23. 1651.

By JOHN TICKELL

to the Church in ABINGDON Berks.

This may serve for a Key to Familisme (& all another) opening to most (if not all) their chambers of Imagery.

Also, to vindicate the true Gospell, God. and Scripture-purity, and answer severall weighty questions concerning the *Mysticall Union*.

There shall arise false Christs, &c. Mat. 24. 24.

Printed at Oxford by L. L. for

Thomas Barker

Is my name

And with my

Pen I write the

same and if my

Pen it had been

Better I could

haue manded

euery Letter

To the Reverend
his honoured Father
Mr. GEORGE HUGHES,
Paſtor of the Church in
Plymouth DEVON.

Honoured Sir,

I *Can never tell the World how much I owe you, Natures account is much but that of Grace is more: you have me on both in eternall obligations bound as yours. Rich and free grace all powerfull love, through your ſelfe as the inſtrument, Gave me my true, my beſt, my laſting, I meane my ſpirituall being,* the forme of Chriſt *in mee. Sir, I bleſſe God for Himſelfe, his Sonne, his Spirit, his Goſpell,* your ſelfe. *What cauſe Sir have I to bleſſe God for you? you have begotten, nouriſht, brought me up as your own Sonne in the Goſpell. I will not like Jacob pluck my Brother by the heele. Who ever were the firſt, I bleſſe God I was not the laſt of your* [illegible]

Not Familiſtically.

fruits in Taveſtocke Devon. *Sir I am a plant of your planting, watering and a member, and a Miniſter in the Church of Chriſt. unworthy of either, (but bleſſed be God for both)* who planteth a vineyard, and eateth not the fruit thereof, *I ſend you here a cluſter, I would they were either faire or ripe: they are yet too greene for your taſt: however they are the firſt fruits from a ſlip of your owne. I beg your Acceptance, I am ſure of your protection -- what I am and have is yours, bleſſed be God, that I have the honour to ſubſcribe*

your Sonne in the Goſpell

J. TICKELL.

Abingdon *Octob.* 3.
1651.

G. B. Smyth

To All that love the Lord JESUS *in or neere* BURFORD

Grace and Peace.

SPECIALL providence brought me to *Burford*, had there not been more of Gods will then of my will in it, I had not been there that day, nor ſtaid there that houre: ſome ſuſpected a deſigne: I can aſſure them, I knew not of any lecture there that day, till as I was ridingby the Church-yard, one told me that Mr *Coppe* was then to Preach. having not long before heard of his Recantation and liberty, I was very willing to underſtand of the matter of

God upon him: upon this account I haſtned to the Church, when I came to the doore, I ſaw there much people ready to heare, but the Pulpit empty, and no one there as yet to Preach. I was no ſooner thinking, whether I were beſt to ſtay that houre, or immediatly to returne from whence I came, then I was preſt in Spirit, a Scripture with ſtrong impreſſions being preſented to me, to take the opportunity of ſpeaking ſomething to the People, ere Mr *Coppe* came in. This motion put me on motion towards the Pulpit, from whence (aſſiſtance from God deſired) this exhortation ſuch as 'tis was then delivered. a Goſpel bleſſing reſt upon it, Preached and Printed. So much may ſerve for that.

If any deſire the knowledge of my Commiſſion let them read *Mark.* 16. 5. *Math.* 28. 19, 20. 2 *Tim.* 4. 2. from thence take ſatisfaction. as for my principle, the ſearcher of hearts beſt knowes it, to whom I ſhall referre inquiries: only thus much, I am not a Son of contention: I love truth and peace: nay more then this, my over-love to peace has often wronged truth, but the blood of ſprinkling waſh this away. Notwithſtanding

ſtanding this, 'has been my lot to paſſe by peace, for twice or thrice, to ſtand by truth: the prince of peace once taught me this. my ſoule bleeds when I heare the perſon, the nature, the offices, the undertakings, the death, the blood, the Righteouſneſſe, that all-glorious-ſoule-ſaving-imputative-righteouſneſſe of the Lord Jeſus Chriſt, blaſpheamed. I had rather ye would rend my bowels, ſtab me to the heart, ſpill my blood as water upon the ground, then reproach, blaſpheme, deſpiſe, that blood, which was the price of my redemption, God will judge for this. Should not I ſpeak, the ſtones would, mans bloud cries, but Chriſts cries loud. The Lord deliver me from bloud-guiltineſſe. through his grace, I am reſolved the blood of ſoules, the blood of Chriſt ſhall not be laid to my account, when their avenger makes inquiſition, and comes to reckon. I judge not Mr *Coppe*, but experience tels me, that ſome, he knowes, can more cloſely deceive then ever, to be plaine, I met with one not long ſince, that told me my ſelfe and twenty more, that he that had two natures was Antichriſt: againe, he that *ſaid that Chriſt* had two

natures

natures is The Antichriſt. farther, he that ſaies the fulneſſe of the Godhead dwels not in us in the ſame *way and manner* as it did in Chriſt, is The Antichriſt. the man paſſes for a convert, but God convert him. enough for that.

If any aske what makes this untimely birth abroad, with this homely dreſſe, untill another let them take this anſwere.

1. Truth will abroad as well as errour, and reaſon good: ſhee lives in light.

2. Truth is beſt ſeen naked. error like a Strumpet, dares not appeare without a mantle, a painted face, a gorgeous dreſſe. a crucified Chriſt would have a crucified ſtile: I deſire to know no other Chriſt, I am ſure this Goſpel without the wiſdome of mans words is the power of God unto ſalvation.

3. Phantaſtick preaching, hearing, praying, writing in the great ſin of our age. Luther was not of the garbe, wherein moſt of our late admired Preachers have appeared. I wiſh good men would ſeriouſly conſider and lay to heart, the advantage which Familiſme has taken from their ſeraphicall notions and ſpeculations

ſpeculations. O that ſome had not ſet Truth on center-hookes to reach their phancies. Chriſt will give them but little thankes for this. for mine own part I deſire rather to be underſtood, then admired, I am not willing to be taken by the ignorant or the unlearned as a Barbarian. I would have the meaneſt capacities take in my notions, eſpecially ſuch as have univerſall relation to faith and practice. When I ſpeake to the meaneſt, I am ſure the chiefeſt underſtand me. For the thing it ſelfe. I muſt acknowledge 'tis an *haſty birth*, but bleſſed be God for this, *as for theſe whence had I them*? Well, I moſt gladly glory in mine infirmities, that the power of Chriſt may reſt upon me. and this too ſuch as 'tis. if God owne it, as he did, the enimies themſelves being judges, Ile owne it too, and pray that the bleſſing of the *Father of Lights* may reſt upon it: that what is wanting in theſe lines, may be made up in your hearts. A farther account of their publike view take thus,

1. When I had done, Mr *Coppe* did *againe and againe*, under moſt dreadfull execrations profeſſe his aſſent, and that *particularly* to the principall poynts which

which were delivered by mee.

Whether willingly, or unwillingly, truly and ſyncerely, or faignedly, and *Reſervedly*. (though I ſuſpect) God is his judge and knowes his heart, and will reckon unto him all thoſe curſes, which he reckoned unto himſelfe, if he were not right in this.

If Mr *Coppe* be a reall friend to theſe truths, and as they were delivered, bleſſed be God, that once a *blaſphemer* is now a *Goſpell-preacher*.

If Mr *Coppe* be ſtill an enemy, and like the Divell appears in *All formes* for his advantage, the World ſhall know the moſt diabolicall Hippocriſies of ſuch blaſphemers.

There was one paſſage, as *eminent* among all the reſt, dropt from him. *Let me be accurſed* (ſaid he) *and that with an Anathema maranatha, if I deny any one of all thoſe things which were delivered by him.*

Should this fall to the ground? no, through Gods help it ſhall not.

1. Truth ſhall triumph as well as conquer.

2. It ſhall not looſe one teſtimony, which may, to good effect, proclaime its ſoveraignty and divinity.

The

The Goſpell would not looſe a teſtimony from *ehe devils mouth*, to the divinity of this ſonne of God, whoſe cauſe we now take up.

This teſtimony is conſiderable. whether free or forc't. if free: ſee here what Truth will doe, it will at length prevaile. if Mr *Coppes* Recantation be right, and God have chang'd his heart theſe lines will not offend him. If forc't: then ſee what God can doe for truth. let the World know, that at ſuch a time, and ſuch a place, God over rul'd his tongue, ſuppreſſed his rage, and made him ſpeake for truth.

2. As this may ſerve to proclaime Gods truth, ſo Mr *Coppes* converſion and true returne (if ſuch) to waies of truth, and let thoſe know who have been formerly deceived by him, what he now profeſſes, that ye alſo if God will, may be informed, convinced, and converted.

3. But if ye know *Coppes* mind in this, and he prove a *diſſembler and a deceiver* ſtill: I ſay, I will not judge him, I doe profeſſe I doe ſuſpect him, then let theſe lines, the pillars in that houſe, the ſtones in thoſe walls within which theſe things

were

were first delivered, rise up in *judgement*, and beare witnesse against the wretch in the great day of the Lord Jesus, and let his damnation which of a long time slumbreth not, be proved from God as just, and himselfe as inexcusable.

As for the notes on the principall passages of his Sermon: they serve.

1. To cleare the truth by me asserted, and by *Coppe* in the former part of his discourse with execrations owned.

2. To vindicate the Scriptures purity, verity and harmony.

3. To let the World know, that Familists *have double tongues*, and can sometimes use both at once for their advantage. A Familist before a Committee at *Redding* could say Christ was not God, and yet at *Ildesly* could say, the fiery deity of Christ did mingle and mixe it selfe with our flesh, and was in the center of our Soules, burning and consuming &c. and at the same time at *Redding*, could call in all with I meant not so. Mr *Coppe* said, Christ was crucified at Jerusalem, Cursed were the man that should deny it: and that Christ was crucified at *Sodom* and at *Ægypt*, and Cursed was he that should not say it:

what's

what's his meaning I cannot tell: but let that paſſe.

4. Theſe notes doe likewiſe ſerve to vindicate the Spotles purity, and holineſſe of God, from thoſe *black and helliſh imputations* of ſins originall, approbation, liberally conferr'd upon his Holy, pure, ſpotleſſe, being, nature, word, and will, and power. One told me a while ſince profeſſedly, that the *Divell* was God appearing in darkneſſe and diſtance. *Coppe* himſelfe told me too once in New-gate, that light and darkneſſe was all one to God, ſpeaking upon this account of ſin. there's ſomething in the wind, to uſe his own expreſſions in his Sermon and Recantation.

The Parliaments Act concerning Ranters, hath done bleſt be God for it, much good. but occaſionally (as Gods laws) provokes ſome to ſin the more, if not in one kind yet another. 'thas made the Divell break out in another ſtraine. he loves not *Newgate* ſo well, as to ſpeake *directly*, however, he is reſolved, he will be known to be the ſame, *Collaterally*; but more of this anon.

Chriſtian friends, for your ſakes I have done this, the Lord bleſſe it. I ſhall deſire

ſire but one or two things from you, and ſo conclude.

Firſt I beſeech you ſtudy, and keepe to the *true Goſpell*, recorded in the Scriptures of truth, preached by the *God* of truth in our natures, and thoſe that heard him, and received it from him. the Sonne of God hath with *his own blood* ſealed it.

To it, even to this Goſpel, have the Apoſtles and Martyrs, in ſeverall ages, with *their bloods* witneſſed.

'Tis that Goſpell which never can, though to the price of your bloods too be overvalued.

'Tis that Goſpel which will maintain it ſelfe, and maintaine you, by which you muſt be ſaved, and its accurſed deſpiſers and blaſpheamers damned. ô be tender of Goſpel-truths, and the God of Goſpel truths you ſhall finde, as tender of your comforts.

You ſee whither men run, when they forſake the Goſpel. (whether the Scriptures or Ordinances, or moſt eſpecially the Chriſt of the Goſpel, the *Imputative righteouſneſſe* of our goſpel-Chriſt. (it ſeemes I miſtooke Mr *Coppe*, when I ſpake againſt a Righteouſneſſe within

us,

us of our owne, though of gods working, as the matter of our Acceptance, or the gospel righteousnesse. refined Familists are for this, in opposition to the imputed righteousnesse of Christ, the grosser sort of them know none at all, but that which bears conformity to hell. to whom light and darkenesse, purity and uncleanenesse, God and Sathan make but one. the Lord rebuke you. I say you see whether they runne, they seldome stop, till they come to irreligion, to Atheisme, nay what shall I call it, Hell it selfe. where I leave them, unlesse god shew mercy to them which I suspect will never be.

2. Let Accursed gospellers be accursed by you — their Doctrines, their Persons with their doctrines, bid them not good speed (χαίρειν) the ordinary salutation, least you be partakers of their sinnes, and of their judgements. I mean their plagues. of which a reprobate judgement to refuse the truth, and entertaine the wrong, is not the least. Contend earnestly for the faith which was delivered to the Saints. I must conclude

clude, *the fulneſſe of the bleſſing of the Goſpell reſt upon you*

In the Goſpel-Chriſt, I am yours

to further your Goſpel-Intereſt

in what I may

F. T.

Abingdon *Octob.* 3. 1651.

A Sermon preached immediatly before M. Coppe came in to Preach at Burford Sept. 23. 1651.

GALAT. 1. 8, 9.

Though we or an Angell from Heaven should preach any other Gospel unto you, then that which we have Preached unto you, let him be accursed: as I said before, so say I now againe, if any man Preach any other Gospel unto you, then that which you have received, let him be accursed.

THe words are the Apostles censure past on all *false Gospels*, and such Gospel preachers: 'tis short, but sharpe, they are, and let them be accursed.

As for the occaſion of the words and the Epiſtle, you may underſtand, Galatia was a newly planted-Church, the light of the glorious goſpel of Jeſus Chriſt had lately broken in upon them, in purity and with power. the Apoſtles had ſo Preach'd it, theſe Galatians had ſo received it.

It ſeemes it fell out with them, as with moſt other Churches, not onely in ours, but the Apoſtles times where ever God had yet his Church, there the Divell would have his Chappell. Hee'le have his Goſpel and his Preachers too, though both accurſed.

There were ſome troublers, perverters of this glorious goſpel of Chriſt crept in among them, and as it ſeemed overthrew the faith of ſome. *I marvaile that you are ſo ſoon removed &c. from him that called you into the Grace of Chriſt.* to be removed from the ſound profeſſion of the goſpel, which is the doctrine of the free and rich grace of God, ſaving ſinners by a Chriſt, his righteouſneſſe, his death *v.6.* his blood, his ſacrifice, is to be removed from *God-Salvation-Grace*, to another goſpel, any other doctrine of ſalvation, beſide that by the grace of Chriſt,

Chriſt, is another goſpel farre different from, and directly contrary to, that goſpel which God revealed, and declared, which is not another. though the Divel and falſe Apoſtles may conſpire to frame and deviſe another goſpel, then the true goſpel, revealing Salvation by the grace of Chriſt, yet 'tis no true goſpel. there is but one goſpel, there is not another goſpel, beſide that one which is indeed a goſpel, brings glad tidings of ſalvation. there's not another goſpel. to us there is but one God, one ſalvation, one Mediator, one Faith, one goſpel. againſt ſuch goſpels and goſpellers, the Apoſtle oppoſes theſe two or three verſes, which I have read.

He tels them their troublers were the Perverters of the Goſpell, nay more then ſo, theſe *Perverters and their Doctrines* were both accurſed, and ſo to be accounted by them, whatever they might pretend themſelves, or theirs to be. Might the Apoſtle ſay, *be ſure there is no other Goſpell*, no more to be revealed for Goſpel truth, then what we have made known unto you, and what you have already received, and entertained. Talke not of new light, Revelations, New-teaching s, this

or that, though we our ſelves, or an Angel from heaven, could you be infallibly perſwaded, he came from the throne of Glory &c. yet beleeve him not, there are no new *Editions*, to be expected of the true Goſpel. No more additions or alterations to be paſt upon it, Chriſt hath ſealed it up with his own blood, and revealed unto us fully, clearly, by his infallible, and unerring *ſpirit*. So we have Preached it, ſo you have Received it. I tell you, there is no other Goſpel, though we or an Angel from heaven ſhould Preach't &c. Thus for the occaſion and ſcope of this Text. I ſhall be very plain and briefe in what ſhall follow. For *obſervations* take theſe

1. *Obſ.* 1. *Obſ.* It's no new, no ſtrange thing, to heare of new Goſpels, true Coſpel perverters, falſe Goſpel-Preachers.

You ſhall heare of ſuch in the pureſt Churches, the Primitive Churches, Churches planted even by the Apoſtles themſelves. *John* mett with ſuch as denyed the Divinity of the Sonne of God. *Paul* ſuch as denyed the Imputative Righteouſnes of Jeſus Chriſt, the Reſurrection of the Dead. Some there were that told them the Reſurrection was paſt already

Goſ. Piſt. Rom. 1. *Cor.* 15

of whom was *Hymaneus* and *Philetus*. 2. *Tim.* 2.16. 17. &c.

It cannot be more ſtrange now in our daies, on whom the very ends of the world are come: Our bleſſed Saviour for 1600 yeares agoe foretold us this, read through the 24th Chap. of *Matthew*, and there you'le ſee that even in theſe dais, there are to be falſe Chriſts, & falſe Prophets, & ſhall ſhew great ſignes and wonders, and if it were poſſible, deceive the very Elect: they ſhall ſay loe here is Chriſt, and loe there is Chriſt, but beleeve them not, take heed that no man deceive you. Here's a Prophecy of falſe Teachers, even the groſſeſt in theſe latter Ages of the World, note firſt their *Doctrine*, they hold new Chriſts, and many Chriſts, ſeverall Chriſts, loe here, and loe there a Chriſt, even as many Chriſts as men. Secondly their growth, their progreſſe, to deceive even the very Elect. The Temptation it ſeemes muſt fal hard even upon the Elect of God, not the groſſer part only of the world, but even the very Elect ſhould be quite (were it not impoſſible) to be deceived by them. Such as belong to Election, given to Chriſt, taken into an everlaſting Cove-

nant with God, it may go hard with them, but because of their Election, they shall not be finally deceived. Thirdly, Their power, signes, and wonders, but for lying wonders, we have enough of those. Fourthly, Take this Caution, think not this strange, when it comes to passe, see I have told you, be not deceived there will be, if Christ be true, false Christs, and false Prophets, and shall deceive, and utterly deceive many, though the Elect shall stand. So you have in 2. *Pet.* 2. throughout, and in the Epistle of *Jude*, there shall be false *Teachers*, even denying the Lord that bought them. Damnable Heresie, they bring upon themselves swift destruction, read the Chapter, and the 3. verse of *Jude*, ungodly men denying the only Lord God, and even our Lord Jesus Christ, turning the grace of God into Lasciviousnesse, (as some of these say, let us sin that grace may abound,) even as *Sodom* and *Gomorrah* and the Cities about them, in like manner giving themselves over to *Fornication*, and going after *strange Flesh*, filthy Dreamers, note that, I have heard enough of them, defile the flesh, despise Dominion, speak evill of Dignities,

&c. theſe are ſpotts,&c. woe unto them.

Think it not ſtrange if you meet with ſuch now, the Scripture is true, they make it good, you are forewarned, their Goſpel are curſed Goſpels, but of this anon.

2. *Obſ.* From the Apoſtles Practiſe and his undertaking, note this. 2. *Obſ.*

That it is the work of the Miniſtry of the true and everlaſting Goſpel of God in Chriſt,as to Preach this Goſpel to every Creature, to take all opportunities for this,and to lay out themſelves in this,ſo to defend this Goſpel,and to take all opportunities, and to lay out their ſtrength, and to beſtir themſelves with might and maine, in maintaiuing this true,and oppoſing all falſe Goſpels, and perverters of the true.

You ſhall find this was the work of the true Prophets againſt the falſe: the true Apoſtles againſt the falſe Apoſtles. The Apoſtles themſelves had as much to doe,in preſerving Churches, as in planting them,in defending the true doctrines of the Goſpel as in Preaching. The ſeries and ſcope of moſt of their Epiſtles are taken up with this.

See the charge which *Paul* gives unto

the Elders of the Church of *Epheſus*, *Acts* 20. from 28. to 32. read the Scripture.

'Tis a ſpeciall commendation which Chriſt gave the Angel of the Church, of *Epheſus*, I know thy works, and thy labour. &c. how thou can'ſt not bear with them that are evill, and thou haſt tried them which ſay they are Apoſtles and are not, and haſt found them lyers, &c. *Pauls* words in 20. *Acts* (there ſhall grievous wolves com in among you) it ſeems were true, &c. and for my name-ſake haſt laboured, and haſt not fainted. O 'tis an excellent thing to ſpend', and be ſpent for the ſake of the name of Chriſt, to labour and not faint. This Angel had his faults too, but yet this was *praiſe-worthy*, that the deeds of the *Nicolaitans* he hated, which he alſo hated, what ere this generation were, it appeares they were too bad. Some would have them of neare kin to theſe ſprung up in our generations, &c. a filthy beaſtly ſect it ſeems it was. God hates ſuch, and the Miniſters of the goſpel ſhould hate ſuch Wretches, for they are accurſed.

Revel. 3.

Jude.

Contend then earneſtly for the Faith which was once delivered to the Saints, or elſe the blood of Chriſt, the blood of

Soules,

Soules, will cry againſt you. *Paul* buckles himſelfe againſt them, our matter which we have now to doe with, is other-gueſs'd matter, then that which *Paul* had: (the point of Circumciſion, and Jewiſh obſervations impos'd on the gentiles, though that were bad enough) the whole goſpel perverted, the very Foundations overturned in their Doctrines, the Perſon, the Office, Underſtandings, the Righteouſnes, the Death, the Blood, the goſpel, the Ordinances, the wayes of Chriſt Blaſpheamed and reproached, ſome turning the very grace of god into laſciviouſnes, denying even the Lord that bought them, giving themſelves over unto uncleanneſſe, to follow all manner of laſciviouſnes, and that with greedineſſe. How ſhould we plead with this Accurſed generation, you that love Chriſt, hate theſe.

3. *Obſ.* That Goſpel which *Paul* preached, and the Apoſtles preached, and in the Scripture *is* recorded, which holds out the grace of god in Chriſt unto ſalvation, that's the true goſpel, be ſide this there is *no other*, & this goſpel is the rule, and *Standard* of all Goſpel doctrine: by which all men's doctrine muſt be tried.

This

Revel. 14 6. This Goſpel is the *Everlaſting* Goſpel the ſame Goſpel which was from the beginning. The Fathers knew no other Goſpel, glad tidings of ſalvation but through the blood death and Righteouſneſs of Chriſt. The Apoſtles received no other Goſpel from Chriſt, they preacht no other the Churches planted by them received no other, into this, and this alone they were baptized? There is, there can bee, no other Goſpel or doctrine of ſalvation, but this, there is no Act. 4. 14 other *name*, by which wee can be ſaved, but onely by the name of the Lord Jeſus, and that as, dying upon the Croſſe, at Jeruſalem, for our ſins, according to the Scipture.

Let all other Goſpel be tried by this. If they ſpeak not according to this they are *accurſed* goſpels.

I ſhall give you ſome Characters of true-goſpel doctrine and preachers. I had rather ſhew you the true then rake all dunghils for the falſe, truth will manifeſt errour. I take this as the maine. That's the true goſpel, and they are the true-goſpel preachers, that lay the whole *weight and burthen* of our ſalvation on the Lord Jeſus Chriſt the ſon of god, the

ſon

ſon of man Equall with god, that is god, yet god in our fleſh, our *nature* I meane not our particular perſons, as they would have it, who deſpiſe this Chriſt, they lay ſalvation on a Chriſt within them, this Chriſt within, in the goſpel ſence, is true but in theirs is groſſely falſe. however the *ſtreſſe* of our ſalvation lyes not there, that may bee an Evidence, an Earneſt of ſalvation but Chriſt in the *wombe* of the virgin Mary, Chriſt lying in the *manger*, Chriſt living in Judæa, that poore deſpiſed Chriſt, that *Carpenters* ſon, as ſome abominably call him, is the true Chriſt; and the *ſtrength* of our ſalvation: that Chriſt, that lived here on earth in a low meane way was crucified at Jeruſalem, dying upon the Croſſe, lying in the grave, ariſing againe the third day, viſibly and corporally aſcending into heaven, and ſitting now there at the right hand of the Majeſty on high, thats the true Chriſt, and our Saviour, that Chriſt, that ſhall come againe in the ſame viſible way, bodily way, & manner, as he went up into heaven, to judge the World, render to quick and dead, *Good* and *bad*, every man, all fleſh, according

according to their deeds done in the flesh, that shall take his Saints into heaven, and curse the wicked and blaspemous to eternall torments: thats the true Christ, and the true Gospel places Salvation in this Christ and in no other. This is our Saviour, our Redeemer, neither is there Salvation in any other. not in Men, not in Angels, no not in God himselfe abstracted from this Christ that was borne of Mary, lay in the manger, died on the Crosse doe yee know what God out of that Christ is? he is a consuming fire. Everlasting burning, and who shall dwell with him? shall stubble? God out of that Christ considered is an Idoll not our God. for God is now God manifest in our flesh, in our nature, the flesh that was at Jerusalem upon the Crosse, now in heaven.

2. That's the true Gospel which holds out the true salvation, and true damnation, the states of men after this life. Salvation 'tis true in some sence is begun here, in title, earnest, first fruits. but salvation, to speake fully and properly of salvation, is a state to come. the wrath from which we are saved, is a

wrath

wrath to come, and the great Evill of ſin, though I ſay ſome be here, is yet to come Even then when Chriſt, that Chriſt, of whom we ſpeake ſhall appear. not to our fancies, not in the worke of grace, neither in the ſpeciall tokens of his ſpirituall preſence, but appeare *bodily, corporally, viſibly.* then ſhall we ſee him as he is, and not till then. then ſhall he appeare unto our compleate Salvation, and not till then. other ſalvation there is not. vile wretches ye are that would deſtroy and annihilate ſalvation it ſelfe: We ſhall have our bodies, and with theſe eyes ſhall we then ſee our ſweet redeemer. Salvation is not a phancy. 'tis reall and for its fulneſſe 'tis yet to come. firſt comes death and judgement, and then compleate ſalvation. and for damnation and hell, let fooles make a mock of *Hell*, they ſhall find there is another hell, beſide that *fancied* hell of theirs in this life, ſome of them (I will not ſay all) are ordained of old unto this deſtruction, they are reſerved in chaines of darkneſſe, to the blackneſſe of the darkneſſe of that day. He that beleeveth ſhall be ſaved, but he that beleeveth not he ſhall be damned.

3. The

3. The true goſpel laies the maine cauſe of our ſalvation next to the work of god the father, on the obedience, on
Rom. 1. righteouſneſſe, on the ſufferings, on the
17. death, on the blood of the Lord Jeſus
Rom. 3. Chriſt his ſoule preſented unto God as
25. an offering, a ſacrifice, a propitiation for
Rom. 5. our ſinnes, making ſatisfaction to di-
Eſ. 53. vine juſtice, bearing, the wrath of *God*,
Heb. 10. which was due unto us for our ſinnes.
2 *Cor.* 5. He was made ſinne for us, though he
ult. knew no ſinne, our ſinne was imputed unto him, that we might be made the righteouſneſſe of *God* in him, that his
Rom. 9. 6. Righteouſneſſe might be *Imputed* unto us for our Righteouſneſſe. thus the goſpel is the power of *God* unto ſalvation, as it reveales this righteouſneſſe of Chriſt (imputed to us) from faith to faith. the goſpel places the maine cauſe of our ſalvation, not in any thing within us, but without us, not as righteouſneſſe, though wrought in us by the power of *God*, but a righteouſneſſe without
Rom. 5. us in the perſon of the Sonne of *God*, that was made fleſh, and dwelt among us. there is no other ſaving name but this. you are ſaved by the merits alone
Acts 20. of that pretious blood, that very corporal

poral blood of the man crucified at Jeruſalem as ye call him. 1 *Pet.* 1. 17.

4. That's the true goſpel which holds out the true application of theſe merits of Chriſt unto us, in beleeving, by faith, which holds out the true faith, as carrying in it theſe few particulars. *Rom.* 3. 25. *Mark.* 16. 16.

1. True goſpel faith, ſaving faith hath this for its generall argument, it ſets its ſeale to all Scripture truth, à free and a powerfull aſſent to the whole doctrine of the goſpel. particularly, that the man at Jeruſalem, as they call him, was and is the Sonne of God. God bleſſed for ever. 1 *Jn°* 4. 2. 3. *Jn°* 1. 1.

2. That he is true man, God-man Immanuell. theſe two natures meet in one perſon. one told me not long ſince, that he that had two natures in one perſon was Antichriſt. *Eſ.* 7. *Mat.* 1.

3. That he is our Mediator ſufficient, only mediator, ſurety, betweene God and us. 1 *Tim.* 2. 5.

4. That he lived, died, roſe againe, aſcended. Sits in glory, ſhall viſibly come againe, judge the World, and whatever elſe the Scripture ſpeaks of him.

5. That his death was à ſacrifice for ſin. That it is his imputative righte- *Heb.* 10.

ouſnes

ouſneſſe, by which we are juſtified, on the account of which our ſins are pardoned, our ſoules accepted, ſaved, &c.

In° 6. 6. That there is a life, a ſalvation to
1 Cor. 15. come, a judgement, a reſurrection of the body. I know not how any man can be ſaved that denies any of theſe. I am ſure he that profeſſedly blaſphemes any one of all theſe, ſo living and ſo dying he ſhall not. he that beleeveth not ſhall be damned. *Mar. 16. 16.*

Take heed how ye depart from the faith, leaſt ye depart from ſalvation with it.

If you be ſaved by Chriſts righteouſnes, mediation, you muſt beleeve all theſe truths and more.

Rom. 3. 25. 2. True goſpel faith carries the ſoule of it ſelfe, and from of any thing elſe, and applies it, by a clinging and a cleaving of the ſoule, unto Chriſt above for Salvation.

It caſts the ſoule upon that perſon, his offices, his righteouſneſſe, the merits of his death and ſufferings, and there expects Salvation, and no where elſe, like a ſhipwrackt creature that catches at a plancke, and on that layes hold to come to ſhore. Not one ſalne ſoule ſhall com

come alive to shore (that ever heard of Christ and the Gospell) but this way.

Faith casts the soule on Christ, the sonne of God, the sonne of Mary, and if there be no salvation in this crucified Christ, 'twill be content to perish in those floods of guilt, and flames of wrath, to all eternity. it knowes no fa- 1 Cor. 2. 2
ther, it will have none else, Christ, and none but Christ for me. Heb. 12.

3. That's the true faith which puri- Rom. 6.
fies the heart, and transformes the soule into the likenesse of this death of Christ, to dye to sin to live to righteousnesse, there is no Condemnation to them that are in Christ Jesus, and they are such Rom. 8. 1.
as walke not after the flesh but after the spirit, as have crucified the flesh with the affections and lusts. Faith derives a power from the death of Christ to kill us to sinne, and sin to us there is the likenesse of his death brought home unto us, and wrought within us. but this is not (as Familists would have) that death of Christ by which we are saved, and have our sinnes pardoned, our persons justified, this is the consequent, the fruit of that.

Such Gospel, and such faith as leads

unto *Litentiousneſſe*, that is a falſe Goſpel, an accurſed Goſpel, and ſuch Preachers are curſed Preachers, ſo living and ſo dying, ye ſhall never ſee God. without holineſſe no man ſhall ſee the Lord.

Heb. 12.

You ſee the true Goſpell, you may hereby know the falſe. they that deny that deny that Chriſt, his righteouſneſſe, reproach his blood, his death, that deny thoſe Goſpell truths, they that preach not this faith; take this from me, (but not from me, take it from God himſelfe) their Goſples, they are falſe *accurſed Goſpells*, and ſuch preachers they are falſe and curſed Preachers, they are ſo to God, they ſhould be ſo to you. and thats the next poynt. with which I end.

Other Goſpels, and Goſpel-pretending-preachers beſides the true, the old, the everlaſting, they are accurſed Goſpels, accurſed goſpel perverters: God ſo lookes upon them, and ſo ſhould all good men.

An accurſed thing whats that? It's a thing moſt abominable, deteſtable, to be abhorred by all that come a neare it. like the accurſed things that were under the law accurſed. *Deut.* 2.26.

2. An

2. An accurſed thing (ſuch as theſe goſpels) is ſuch as render every perſon, thing it touches or comes neere unto accurſed. you know what it was with *Achan*, the accurſed thing rendred him accurſed, and ſome of this fell upon the whole campe; an accurſed goſpel is the *plague* of the perſon, that preaches it, that heares it, to entertaines it, the plague of the place to which it comes, and where ſuch like are: unleſſe deteſted, abhorred, look't upon both as to their perſons and doctrines as accurſed, by all that know them. *Joſh.* 6. 18.

O what a curſe goes with falſe goſpel, what deluſions, what a reprobate minde? what horrid wickedneſſes bring they with them? leave once Chriſt, his truth, and goſpel, and entertaine a legion of uncleane Divels. nay more, even the beſt of ſuch, if there be any that belong to God, as ſome there be. what a ſpot get they. I never knew any one yet, though I have known many of this generation that ever came of roundly to the waies of truth, to a *Crucified Chriſt*. Some may eſcape, but it's an hard matter if they die not in theſe ſinnes, read *Heb.* 6. 4. what hopes there are of ſuch, *Rom.* 1. 2 *Theſ.* 2. 11.

and 2 *Pet.* 2. 20, 21, 22. I cannot note it now. it is a dreadfull word to me. Oh what a curſe goes there along with falſe goſpels. many of them profeſſe to returne to waies of truth, and ſome may write their *recantations*; but lord ſhew mercy to them, they have that abiding on them, which denotes a curſe, a plague in error.

3. An accurſed goſpel in goſpel ſence binds over to the curſe indeed, the wrath of God, everlaſting burnings. the very bottomeles gulfe of hell. if Chriſts blood dont ſprinkle them (as 'tis rare if ever) they are damned for ever. Ile ſpeak it boldly as their doome: ſuch as *wilfully blaſpheame* the name of Chriſt, and turne apoſtates from him, damnation is theirs, there is no hope for them. ſee a moſt dreadfull Scripture 10 of the *Heb.* and then judge whether this be true. in the beginning you have Chriſt in his death and blood preacht to remiſſion of ſinne, as we have now preacht it, in the 26 you ſee the ſentence on Apoſtates: if we ſinne wilfully, after we have received the knowledge of the truth, the *truth that is in Jeſus*, there remaineth *no more ſacrifice for ſin*, I tremble to read thi

2 *Pet.* 2. 1.

this Scripture, and to think of their forlorne condition: there's no hope no helpe, but a certaine fearfull looking for of judgement. a *certaine*, ô there's the dreadfull word, as God is true, these ſhall not live but dye. read the 28s of how much ſorer puniſhment. ſuppoſe ye, ſhall he be thought worthy, who hath troden under foot the Son of God, and hath counted the blood of the Covenant a vaine thing, or an unholy, a common thing, and hath done deſpight unto the ſpirit of grace, once enlightning him, and working ſomewhat on him ſtill ſhining in the Scripture to him but rejected by him.

We know him that hath ſaid vengeance belongeth unto me, I will recompence ſaith the Lord. it is a fearfull thing to fall into the hands of the living *God*. Let me cloſe up all with this exhortation which the Apoſtle in theſe words gave unto his people. you ſee what the true Goſpel is, what falſe goſpels are, ô be perſwaded to ſacrifice your ſoules upon this Goſpel. and for all other goſpels, who ever bring them, whether we our ſelves, who have preacht this true Goſpel unto you, and which

you

you have received, I say whoever, whether we our selves, or others, nay an Angell himselfe from heaven, (should he by infallible demonstrations make it out unto you, that he came from the throne of God) beleeve them not, abhorre them, their doctrines their persons and such Preachers, looke upon them as upon the plague, as upon the Divel himselfe, they are accursed: touch not with them, their doctrines their princi-
Ioh. ep. 2. ples, least you be partakers of their sins, and partakers of their plagues. I beseech you in the bowel. of the Lord Jesus Christ, as ye love his person, prize his righteousnesse, expect salvation by him, as you look that his blood, his death, his mediation, his intercession should save your immortall soules, keep and hold to this his Gospel, let none deceive you, let the truths of Christ (the least of which is worth your soules) the blood of Christ, the ordinance of Christ, the works of Christ, the waies of Christ be pretious to you. ô tender his name, that he may tender yours, stick close and cleave to him, that he may cleave and stick close to you. his gospel is the true Gospel, the

power

power of God to ſave your ſoules, though we or an Angel from heaven ſhould preach any other goſpel unto you, then this which we have Preached and you received. What I ſaid before, I ſay againe, and not I but the Holy-ghoſt himſelfe, (men may ſay we ſpeak in paſſion, and we rage and raile, but God himſelfe ſaies it, and the Apoſtle by the inſpiration of the bleſſed Spirit ſpeakes it) let them be accurſed

AMEN.

Animadverſions on Mr COPPS Sermon at BURFORD:

Wherein is cleared the doctrine of the Goſpel in generall, in ſpeciall, the Perſon of Chriſt, His Righteouſneſſe, His union, preſence with us, Scriptures harmony, Gods purity, &c.

WHen I had done, Mr *Coppe* began: he firſt Prayed and after Preached: as for his Prayer, I ſhall not meddle with it, I heard but little of it, and of what I heard, I knew not what to make: ſome told me he began as Ariſtotle ended, *Thou being of beings*, with another new-coyn'd appellation, *unlimited Almightineſſe*. I reſerve theſe points

points to that God that heard it. As for his Sermon, it contained two parts, the first had most relation to what I had spoken in my exhortation; The second concern'd the text in *Esay* 40. ult. *Who gave Jacob to the spoyle, and Israell to the robbers, did not I the Lord.*

In these two was much to be observed. I shall briefely note the chiefest in it.

As for the former part of his discourse which referd to mine, something in it concerned my selfe, and otherwhat the matter.

For what concern'd my selfe; there was a hint of *Usurpation.*

Ans. My preaching there and then, was not from usurpation. I was called to it by God, its a generall Gospel warrant. Goe preach the Gospel to every creature, weele take in the Apostles limitation in another generall, Let every thing be done in decency and in order. to apply it. I found a people there to heare, I had a word from God to Preach, time and season suited with it. for order, had I known the Minister, I would have craved his leave, I had it after. in the mean time, though through a

Mark. 16. *2 Tim.* 4. 11.

mistake

mistake, I took it for Mr *Osburnes* turne, on whom I would presume, it made no stirre. as farre as I conceite 'twas done *with decency* and in order. I was no *Stage player*, I blesse God. his presence was in mine eye, his feare upon mine heart, my matter was Evangelicall, my method cleare and plaine, I know not an exotick terme which Scripture does not use, or the people that heard it understand. I thank god my desire was to observe the forme of wholsome words, I wish others had done so too.

Twas said some preacht they knew not what, and talkt of Gospel, but did not understand what Gospel was.

An. I ever took the gospel, to hold out the doctrine of salvation by Jesus Christ the son of God Contayning in it good news, or glad tidings of salvation in that way, to lost and undone sinners. I am sure this was gospel with Christ, and Paul and all saints, as may appeare by the exhortation. I desire to know no other.

If M. Coppe have another gospel beside that which Paul and after him, I preacht I tell him.

That

That M. Coppe and his goſpel are both accurſt.

"Will you know ſayd M. Coppe whats the goſpel? the goſpel is the *power of God.*

An. If hee meane what Paul meant, I grant it; his words ſeeme to mee to Confound the goſpel and the power of *God*, I put no meaning on M. Copps words, am loath to miſunderſtand or repreſent him: but for the peoples ſake.

I write not now to quarle with M. Coppe but to informe the people, as to this queſtion. *How the Goſpel is the power of God.*

Q. 1. You muſt underſtand the goſpel
An. ſometimes notes the matter contayned in the goſpel, as the perſon of Chriſt, his righteouſnes, the way of ſalvation by him, eſpeciall in his Crucifixion, death for ſin.

In this ſenſe I underſtand, that the power of God unto ſalvation worketh in the perſon of Chriſt, and through his
Rom. 1. 17. righteouſnes applyed unto us by fayth, unto ſalvation. this is the way of ſalvation even the righteouſnes of Chriſt &c. which is preached in the goſpel *Gods* power goes forth through this Chriſt,

and

and no way elſe unto ſalvation.

2. The goſpel notes the word the doctrine that holds out this ſalvation by Chriſt whether written or preacht: ſo then underſtand: though the doctrine the preaching of ſalvation, through the croſſe, be a way deſpiſed by the world, a Crucified Chriſt accounted a weake a Contemptible ſaviour, the doctrine, a fooliſh ſimple doctrine, & the preaching of this by men a weak fooliſh and Contemptible thing. *ibid.* 1 *Cor.* 1.

Yet Gods power works this way unto ſalvation.

A crucified Chriſt carryeh in him both the wiſdome and power of God unto ſalvation. Gods wiſdome and Gods power too ſhine in it unto Salvation: no way ſo wiſe, no way ſo powerfull becauſe God appointeth it, and God works with it, to a full ſalvation. 1 *Cor.* 1. *ult.*

2 The goſpel preached, the Greeks count it fooliſhnes, and Jews weakneſs, but Inſtrumentaly is the wiſdom and the power of God.

God makes uſe of the fooliſhnes and the weakneſs of preaching to ſave thoſe that beleve, and ſo Chriſt Crucified in himſelf and in his goſpel preached, is both

both the wiſdom of God and the power of God unto ſalvation. Let none deſpiſe this goſpel then. I am not aſhamed of this goſpel, there might be more ſaid; let this ſuffice. I will be briefe and God willing clear.

Rom. 1. 16.

Gods power working in us holds not out ſo fully this goſpel to us but as if this very power were the very goſpel: and wee were to look for no other goſpel.

I ſay the goſpel is the goſpel though *Gods* power be not actually put forth to the Application of this goſpel unto ſalvation. the word is a good word, and an heart-gladding word, though thouſands to whom the goſpel comes feel not this power.

The goſpel is the power of *God* inſtrumentall, I meane the word and the word preached is the inſtrument, the power of *God*, his being, put forth with ſtrength efficient, is the working, the principall working cauſe of this ſalvation. you muſt diſtinguiſh between the toole which is uſed, and the force the hand putteth forth with this toole or inſtrument. ſtrictly the toole is not your hand or the working virtue in your hand.

Some men love to darken words without knowledge, meerely that people may not know where to find their meaning, others would abuſe the Scripture but they dare not ſpeake plainly. 'twere a groſſe thing for a Familiſt eſpecially new converted, to ſay the glad tidings of Salvation by Chriſt contained in the Scripture is not the goſpel, if he ſay *you underſtand not the Goſpel it's the power of God*; he has his deſigne, though we cannot take him.

If Mr *Coppe* mean, the goſpel is the *unlimited Almightineſſe of God*, with a mighty power carrying him out to ſin, ſweare, blaſpheme. Ile be bold to tell him, hee's worſe then the divell. I ſay not, this is his meaning. but if that be his meaning, my words are plaine and need no explanation. So much for that.

M. Coppe ſaid there was much ſpoken after others.

If I ſpake after Chriſt, after the Apoſtle, after the faythfull witneſſers to goſpel truth, I ſpeak as I deſire it ſeems twas no new goſpel, but it harmonized with Chriſt, prophets and Evangeliſt. I would not ſpeake after

mine

mine own ſpirit, nor after any but after Chriſt, and as they ſpeak after Chriſt. I tell you friends, our accurſed goſpellers love not the old way of God and Chriſt in ſcriptures: ye muſt have ſomething new, like Afrike; and that makes them ſuch monſters. I told you other goſpels then the old goſpel preacht after Chriſt and Paul (for patternes) are curſed Goſpels. my ſoule abhorres them.

For other triviall things I let them paſſe.

As to the matter I beſeech you ponder well theſe words.

As to the matter by me delivered Mr *Coppe* ſpake two waies.

1. By way of Aſſent and Confirmation.

2. By way of Gloſſe, and *Oppoſition*. I ſay not an oppoſition of contrariety and contradiction.

I have ſomething to ſay to both theſe.

Firſt Let theſe lines make known, that Mr *Coppe* againe and againe with dreadfull curſes, execrations, proteſt his aſſent

ſent in full words to ſeverall the maine paſſages in mine exhortation. ſhould I repeat the particulars, I ſhould tranſcribe the whole. I have therefore let the whole lye open to publike view, that the world may ſee, if Mr *Coppe* be right, what through Gods grace he is brought to ſee.

If otherwiſe, what by Gods power he was made to ſay.

I intend it not to reproach him, but let the world receive this teſtimony from him to theſe goſpel truths.

1. The divinity. 2. The humanity. 3. The mediation. 4. The undertaking. 5. The righteouſneſſe of Chriſt. 6. The reſurrection of the dead, with ſeverall others delivered by him, particularly in this forme.

Let me be accurſed, if I deny that Jeſus Chriſt is the Sonne of God.

Let me be accurſed if I deny the Righteouſneſſe of Jeſus Chriſt.

Let me be accurſed if I deny the Reſurrection of the body, &c.

At length to ſumme up all, as 'twas noted in the Epiſtle.

Let me be accurſed with an Anathema Maranatha,

ranatha, if I deny any one of all those things that were delivered by him.

What I have to say upon the account of these assertions of divine truth under execrations is briefely this.

I most gratefully accept these asseverations from Mr *Coppe*. I heartily thank him for them, upon the account of truth, that he would so freely, so pathetically professe his assent unto it. if he were ingenious, (I will not yet question it) Christ and truth will thank him too. 2. Upon mine own account, I thanke him, that he would take so much paines as to repeate it, even in mine own words, and to confirme it, as he did with execrations. I professe I had no particular prejudice against his person as such, in my discourse, I thank him, he expresst no more against mine in his.

1. I wish all Mr *Coppes* hearers would well consider his asseverations, that such as have been deceived, would be informed, and as I said before, if God will, convinced and converted.

2. I wish that all sound Christians would take notice, 1. Of the *soveraignty and divinity of Gospel-truth*, even Mr *Coppe* himselfe doth at length acknowledge it.

wee

wee thank God and him for it.

3. If Mr *Coppe* did defaulter with us, ſpeak one thing and mean another; learne from hence never more *to truſt a Familiſt*, unleſſe you can by better *demonſtrations* then their verball *recantations*, make good their reall *converſions* to the waies of God and truth. 2. And as for him, if it may appeare by theſe notes or his own diſcourſe, that he is the ſame what he was before, only more cunning. 1. To preſerve himſelfe from barres and bolts, Newgate *a type of Hell*. 2. To deceive others, the very picture *of the Divell*. I ſay if this appeare (I will not ſay 'tis ſo, though you may ſee my gueſſe anon) then 1. let the World know what to expect, when the Bottomleſſe pit is opened, and *the Divell looſed*. 2. Let the people of God where ever they heare the name of *Coppe*, look on it as accurſed, either ſtoppe their eares, or pray to God, ſome way or other to ſtop his mouth, that he may no more diſſeble, *blaſpheme*. 3. Let them likewiſe obſerve the mighty power of God which doth accompany that weak and fooliſh (ſo accounted goſpel preaching, if not to convince, convert ſave, yet to harden (judicial-

ly, from God, occasionally from the gospel, efficiently from the Divel and mans own heart.) to kill to damne besides to *over-awe* to *over-power*: that hell it self shall not open its mouth, (sometimes, this is not alwaies,) to Contradict. if *Coppe* bee still what hee was before, see here how God suppreſt his *rage*, overul'd his tongue what a testimony to divine truth, what a witnes against himself, hath the gospel God forc't and wrested from the wretches mouth. but of this before in the Epistle.

To the second his *opposition*, Reader understand, that Mr *Coppe* would now and then oppose to what by me and himself was spoken, to what end I know not, I shall give you the opposition, and then my thoughts.

As I remember this was the first, however let it be the first here. "*Christ was* "*Crucified at Ieruſalem, let my tongue cleave* "*to the roofe of my mouth if I deny that. Christ* "*was Crucified in Sodom and Ægypt, curſed* "*be he that denyes this.* These words were again and again repeated, without a syllable to their reconciliation or interpretation.

What

What might be his meaning let the World judge.

1. Ile tell you how Familists use to speak, and what they generally intend when they thus speak.

2. I shall shew you the Scripture meaning, as to those Assertions under this Question. *How is it said that Christ was Crucified at Ierusalem? How may it be said that Christ was Crucified as in Sodom and Ægypt.*

1. Familists use to speak one thinge and mean another: as you may see in the Epistle: One disputed with me about the Deity of Christ before a Committee, he denyed that Christ was God, or Jehovah, 'twas prov'd, the man was charg'd by the Committee with it, he presently told them he meant not so. the like. *Por:*

Christ's *Imputative* righteousnes is a sapless righteousnes, but he meant not so. They will say and unsay in one breath.

2. Before the late Act against *Ranters*, they spake boldly, now they dare not, especially in points against the light of *nature.*

3. Since the pretence of the conversi-

on of ſeverall of them to the way of truth, they have a *generall ſtraine* of Clothing their corrupt notions with ſound words, eſpecially ſuch Scripture expreſſions as will beare a generall ſence, as to Inſtance. They will tell you that Chriſt was *Crucified* at Ieruſalem, a ſound expreſſion, there generall ſence is true, he was Crucified at Ieruſalem, but in what ſence? abominably corrupt, as a type and figure of the true death of Chriſt in them (as they pretend.) An harmleſſe Chriſtian, that would wrong none, and things none would wrong him, takes all well, the man (ſaies he) "ſpeaks truth, delivers ſpeciall truth, he "granted that Chriſt died on the Croſſe, "he does not deny that Chriſt died for "our ſinnes, according to the Scripture; but poore heart, he never intended thou ſhouldeſt ſo apply it. Again he will tell you, *by Chriſts blood*, that you are ſaved: my ſelf not long ſince heard words like theſe, I thought no harm, but that by Chriſts blood, the man meant the meritorious cauſe of our ſalvation. But it ſeems 'tis one of their curſed formes of ſwearing, like that, the plague of God take all fleſh, of curſing: I ſhould tremble

ble to write this, but to discover Familists----

4. It seems to me, from what I have knowne of them, they will put themselves on all expressions, wayes & windings, to keep themselves from being *known*, but to their *owne*: you shall not know where to find them, so as to fasten on them, but their own shall know their meaning, and so may you when you have once got their *Key*.

I have heard of canting Beggers, and seen some such books, for their sakes I shall not easily beleeve some *Recantations*. A Key to Familisme hath cost me more than Ile now mention.

5. They are designers, & we may not be ignorant of their devices, they have learnt these of their blasphemous ringleader, when 'tis for their purpose, they will tell you Scripture speakes it for them, and none then shall speake for Scripture, more then they. Another time they will let you know, they care no more for Scripture then *Gesta Romanorum*, and likely scarce so much.

6. When they speak on the account of Scripture Revelation, they will tell you, if you will beleeve it, that the Authen-

tick Copy is their *Imagination*.

7. I find it is one of their close designes and undertakings, in undermining Scripture, if possibly they can, to make one clash against another. Their drift is to weaken the Verity, Harmony, and Purity of the Scripture, in the weakest Imagination. When they have done that, they laugh, you are as they would have it: they'l set truth and Scripture as 'twere together by the eares, and sport at it. I say Scripture they undermine, and they have an 100 wayes for this, whereof this is one now hinted.

8. Take this Rule wherever they be, they will be sure (I meane the craftiest of them) to close in with you, in all discourses, duties, that they may promote their designe upon you: you shall find it, for a never failing observation, they will first insinuate an interest in your affections, and then corrupt your judgments. They will smile upon you, and cut your throate: use melting words, *Honny-sweet*, smooth as oyle, but full of poyson. A Christ would they exalt *within*, and who would not? meekness, love, peace, and righteousness would they promote, who likes not this? but friends, their

Christ

Christ *within*, is to Crucifie that Christ without, to crucifie him as to your faith, your love, your delight, your joy--it will not be long ere yee heare of him, "That he was the Type, and but the "Type of this within. God never intend-"ed that you should be saved by the cor-"poreall blood of a man, that's a fleshly "Christ we know him. So no more: abusing that Scripture, where *Paul* Preaches the spirituall strength of the flesh and blood, the naturall death of Christ in order to our Reconciliation: we know not Christ, 'tis true, barely as in the flesh, but with spirituall consideration, that blood as the price of our redemption thats the mystery, Christ only dying that's but the History) on this farwell Christ, farwell righteousnes, farwell too I say, salvation. and what becomes of love and meeknesse: Antichrist, *The Antichrist*? the mystery of Iniquity is the best notion they can fasten on the Choicest Saynts, & wayes of holynes. I have had the experience of these: & therefore let the world know, themselves know, I doe not wrong them.

9. Take this note likewise: there be severall sorts of Familists, the divell is cunning

cunning hee draws them on by ſteps: and ſecondly Gods more gratious, they would follow faſter, but becauſe they are his election, hee will not ſo farre leave them.

I have heard of ſeverall ſorts of divels ſome white, ſome black. ſome of ſtronger parts, others more baſe, and ſervile, and beetle-headed. See *Burton melanch.* it may be ſo, there are as many ſorts of Familiſt.

10. Theſe ſeverall ſorts they have their ſeverall ſtreynes: the Laſcivious Familiſt hee turns all that way, the ſpeculative the Scepticall Familiſt he ſtrikes another way, will goe as farre as hell in principle, though not in practiſe. Ile ſay this for all, they all dance the *divels dirge* 1. hee loves variety, there were no pleaſure for him elſe his ſport might bee ſooner ſpoyl'd.

11. Their Common principle is this, (though ſome will ſay it, others Conceale it they beleeve it.) *God is All, and All is God*, but whether am I gone, let me now reſolve the queſtion. I hope if this may bee counted a digreſſion, yet not from my main deſigne, defence of truth, diſcovery of Enemies: It may bee

of

of much uſe. if well read and weighed. I have many more, but they may ſerve for another purpoſe. to the queſtion.

Queſt. How Chriſt was Crucified at Ieruſalem, and at Sodom, and Egypt.

Sol. 1. I ſay Chriſt was literally Crucified at Jeruſalem, I think none queſtion this, and therefore it needs no explanation. Chriſt Jeſus did literally hang there without the Citie upon the Croſſe, as a Sacrifice for our ſins.

2. I ſay too that Chriſt was Crucified at Sodom and Egypt. but How? theſe places literally are farre aſunder, but heark a little, and you ſhall find them in a ſafe Scripture ſenſe, ſo neare together, that I think 'twill bee beyond mans skill to put them once againe aſunder.

The Scripture in Rev. 11. v. 8. holds out the ſlaying of the witneſſes. I pray of whom ſpeaks, the Scripture, when it ſpeaks of theſe? are they not the *Martyrs*, that have teſtified to Jeſus under Romes cruelty? well. *Rev.* 11. 8.

Whats that City, that great City, in one ſtreet whereof, theſe latter witneſſes are ſlayne? For ſhame let none but a *popeling* ſay, it is not Rome, but 'tis well

well known, Papists and Familists can both agree to mangle Scripture, and kill the witnesses. Well, and what doe ye think is meant of Rome, and the Citty? is it only the space of ground within Romes walls, or else the *territories* belonging to it? I need speak no more.

1. 'Tis well known the Scripture speaks of Rome.

For its spirituall adultery and cruelty.

2. 'Tis well known how fitly called *Sodome and Ægypt.*

3. 'Tis well known that Rome takes in the *Empire* Romes jurisdiction.

4. 'Tis well known *Jerusalem* was under the power of Rome, and jurisdiction of Rome, a street of that Citty to use the expression.

5. 'Tis as well known that Christ was crucified by a *power from Rome.*

Joyne these together, Christ was crucified in Jerusalem, his blood is reckoned with the blood of all his members on Romes account, spiritually called Egypt and Sodom. and good cause why the blood of Christ should lye upon the head of that Scarlet Whore. 'twas within Rome that Christ was Crucified, within its territories, by the power of Rome, that Christ was crucified. a child may understand this.

I think likewiſe, few but underſtand how Chriſt is ſaid to ſuffer with his members, even in the ſame ſenſe that they are ſaid to be his members. I hope none is ſo groſſe to take it in a groſſe ſenſe, though I knew a Familiſt once that did. Ile let that paſſe.

There is a crucifying of Chriſt, and puttiug him to an open ſhame, even now while he is in glory, and Familiſts bloody hands cannot reach him in a literall ſenſe. See *Heb.* 10. 28. *&c.*

I feare the crucifixion of Chriſt may be too ſadly put upon their account, and they will finde it ſo, when God comes to render recompence. how have they tortured Chriſt in Scripture? how reproachfully have they ſpoken of the death, the croſſe, the blood, the perſon of Chriſt? I feare this will be reckoned and accounted *Crucifying the Lord of glory.* ſurely, they will be found as guilty of the body and blood of Chriſt, as thoſe that diſcerne not the Lords-body in the Sacrament. the murther hath more acceſſaries then we are aware of. as bad as the principall agents, nay ten thouſand times worſe. So much for that. 1 *Cor.* 11.

Let

Let the Second oppoſition be this.

Chriſt was borne of the Virgin Mary, curſed be the man that denies that.

Chriſt is born or formed in you, and curſed be the man that denies that.

I deſire the reader to view once again the characters of Familiſts noted but now, and then judge of this. The key of Familiſme will ſhew all the Chambers of Imagery in this too. Ile not conſider theſe words now as Mr *Coppes*, but firſt what uſe a Familiſt would make of this oppoſition. yet not all that uſe which a Familiſt knowes to put it to.

1. He would Amuſe his ſimple hearers.

2. He would carry on his deſigne of undermining Scripture, and Scripture truth.

3. He would let you know that Chriſt was borne of the Virgin Mary, that you might *not know*, but *count* him orthodox.

4. He would let his brother Familiſt to underſtand, that he was their own (I mean ſuch, as are well acquainted with their Canting, and ſomething to of the kinds of their Recantings.)

5. Should he ſpeak his mind in plain Engli

Engliſh, he would let you know. Chriſt borne of Mary true, but that's not *the true birth* of Chriſt, that was but a type, there's the birth of Chriſt within you, and that's the true Chriſt, and the true birth.

I ſay this uſe a skilfull Familiſt would make of ſuch an oppoſition. Mr *Coppe* knowes beſt whereto he might intend it. I charge him not: not becauſe I feare him, but God. I would not wrong him, and that's the principle I goe upon. perchance there may be a work of God upon him, and it comes on but by degrees. I bleſſe God if there be any -- I hope it will doe him no hurt if truth be cleared, and errour diſcovered. I wiſh however Mr *Coppe* would ſpeak plainer next.

Let the queſtion be, *How Chriſt was borne of the Virgin Mary, and how Chriſt is formed in us.* *Queſt.*

1. Note this, Chriſt was really and literally borne of the Virgin, according to the hiſtory of his Nativity. he was true man. Some Familiſts will not grant this, let them ſtay till I farther prove it. *Anſ.* *Mat.* 1. *Luke* 1.

2. Chriſt

*Ioh.*1. 2. Christ was not borne meere man as we are, but Christ was borne God-man.

He was, before he was borne: and he was with God, that was borne: and he was God, that was thus borne. See for this *Ioh.*1.1. *In the beginning was the Word and the Word was with God, and the Word was God,*

3. The union between these two natures is a personall union.

*Heb.*1.2. Though some Familists say he was no
Ioh. 1.4. more God then we, they lye.
W. S. Though some Familists say Christ had not two natures, they lye.

He was a person before, though divine, he is but one person now, though he be likewise humane.

It is not now a God, and a Man, to speak personally, bnt God man, though Man and God.

4. The word was so made flesh, that the God-head was not the Manhood, nor the Man-hood the God-head: the natures were distinct without mixture, confusion, composition, thongh met in one person; and in a personall way united.

Por. A Familist told me the Deity was mingled with the soule of Christ. The Scripture

Scripture clearly ſpeaks againſt this, and reaſon too. but Familiſts care for neither.

5. The Word was ſo made fleſh, as that the fulneſſe of the God-head dwelt in Chriſt bodily, Chriſt had not only the fulneſſe of created Grace, in reſpect of which it is ſaid the ſpirit was communicated unto him not by meaſure, and ſaid to be full of grace; and againe of his fulneſſe, have all we received grace for grace. this had ſpeciall relation to his Man-hood, I ſay he had not only this fulneſſe of grace, (I call it created becauſe it is not the God-head but the worke of God, a creature call'd a new creation, would Familiſts but underſtand this 'twere ſomewhat, the Lord teach them.) but he had the fulneſſe of the God-head in him, likewiſe, more then grace, the *God-head* not only ſomething divine, a nature divine, ſomewhat like God, and from God, a neere reſemblance of God, but the Godhead or the Deity, & this the fulnes of the God-head as much as the Deity is, was in Chriſt, & that bodily, in conjunction with his humane nature & body: or after ſome bodily, *i. e.* ſubſtantially, or *ſubſiſtentially*, but it may

bee theſe are termes too high for weake Capacities, the are Scripture expreſſions, Heb. let it ſuffice weake ones to beleeve that 'tis ſo, though they know not how 'tis ſo, nay though their reaſon as weake, might tell them it is not ſo.

6. This word was ſo made fleſh or aſſumed fleſh, and took it into ſuch a neare (Conjunction with himſelf I ſay himſelf to note the perſonality of Chriſt before his incarnation) as that their is a communication of properties, and attributions. Chriſt God-man was god, *Act.* 20. though man, Jeſus Chriſt, Imanuel, died, Ever-lived, &c. though onely true according to one nature, yet ſpoken of the perſon, and the other nature with relation to the perſon, or the perſon in the other nature.

Queſt. The Scripture ſayes that Chriſt is formed in us: ſo ſayes Paul to his Galatians: this is a nice point, but I ſhall ſpeak very *Gal.* 4. *plainely to it in few words.*

1. I ſhall tell you what familiſts doe underſtand by this.

2. I ſhall tell you what Paul meant by it, and how wee are to underſtand it.

Familiſts, their notion improved ſpeaks

ſpeaks this, that the *Godhead* (for perſons in the Trinity they acknowledge not, or as wee underſtand it.) the ſecond perſon in the Trinity, aſſumes unto himſelf *our particular* perſonall *fleſh, and bodies*, as it aſſumed that particular fleſh and body which was framed and fitted for him by the Holy-ghoſt in the Virgins wombe.

This is the thing they aime at; ſome of clearer reaſon note it ſo, others have more groſſe conceptions of it, according to their ſeverall Capacities.

Some think that *Every* thing is God, and ſo they ſpeak plain, they ſay the Divel himſelf is God, as one told mee expreſſely that the Divel was God in darkneſſe.

The Creation to *God* (the pure being of *God*) being nothing elſe (according to their apprehenſion) but ſo many *appearances* of *God*, *God* ſporting himſelf in ſo many ſhapes. now they diſtinguiſh when you come to aske, whither they be *God* or no: as to inſtance, their bodies? they will tell you, no: they are not *God*: that is, their appearance, and the Creature (they will call it ſo) it is not *God* and in truth they judge ſo. (For the

moſt part though ſin be groſſe indeed) *I* ſay they will diſtinguiſh thus, between the *Creature and God*, for they make it the appearance of *God*, if you aske them Concerning the nature of this appearance, what being it is, they vaniſh, & can talk no longer. 'tis not they ſay, a reall thing but apparent, as the image in the glaſſe or water, or the image in our fancie, &c.

This is their notion generally: others that are Come off from this, they take it in the firſt notion, the Godhead entring into a relation towards us our perſonall fleſh, particular bodys, and ſoul as it did to Chriſt: and this they underſtand by Chriſt formed in you.

They ſay, this Chriſt (ſo now, they call it with relation to our fleſh, though ſometimes they call it God in us.) or God is *fully* in us, as hee was in Chriſt: onely it is not manifeſted wee doe not ſee it, aske them why it workes not ſo, as it did in Chriſt? they will tell you it hath its growthes and detriments, it is young, a babe, growne *Crucified*, and riſes againe in them, and many more ſuch ſtories they have of this.

Many expreſſions they have to ſet out the

the nativity of Chriſt in us, as they term it - after the ſame manner as 'tis ſpoken of the birth of Chriſt in the wombe of the Virgin Mary.

This is their opinion - now let me ſhew you Paules and I have done.

1. It is not as the Familiſts would have it - God is not every thing, and every thing is not God.

We are come now to the very root of the Divell. the Aſſertion that every thing is God is moſt helliſhly blaſphemous.

1. Briefely, the Divell himſelfe never told our firſt parents that every thing was God, and therefore let God enjoy every thing, nothing is ſin to God, for every thing is God.

He told them, they ſhould be *As Gods*, thats another matter.

2. If every thing were God, I ſay there were then no God. a God is a moſt abſolute ſpirituall ſimple immenſe eternall infinite being,&c.

For that which is every thing is no God. it implieth contrariety, contradiction, weakneſſe, multiplicity, and what not? if God be every thing - he muſt be then good and evill, weake and

ſtrong, finite and infinite, temporall and eternall, &c. but why rake I here, when mans naturall heart cannot but abhorre this principle.

Ob. 2, If they ſay, true, the Creature is not God, in its being, ſo conſidered, but as *it is in Union* with God it is god.

Anſ. I anſwere, without all queſtion Mr *Coppe* knowes the meaning of this, Familiſts, doe indeed ſay it. the Creature is not god, why? God is inviſible, and the creature viſible, god a ſubſtance and the creature a ſhadow, god infinite and unlimited Almightineſſe, but the creature weakneſſe, &c. but yet ſay they, there's ſome thing in the wind, they will tell you, that as they are creatures, *quâ creatures*, men and women, they are not god: no more then Chriſt was god *quâ* man: the Man-hood was not the god-head, but in nature property & operation diſtinct, but that as they are in vnion they are god. Even as was ſaid of Chriſt, the two natures united make a Chriſt, and that perſon is god - I ſay, here's the roote of the Divell in Familiſme.

If they meane this as to every creature

ture, its moſt groſſely blaſphemous. the Divell himſelfe by this reckoning is God too.

I think in my conſcience he is generally the God of Familiſts, they have no other God for their God.

But ſome I doe ſuppoſe referre it to good men, though I have but little reaſon ſo to thinke, yet I will be ſo charitable for the ſake of thoſe that are deceived, and may think no more of it, eſpecially at firſt, then this, that a true convert is God in union.

I ſay, firſt that every union with God cannot give the denomination of God, it is only a perſonall, as was ſaid of the perſon of Chriſt: there muſt be the very being of God perſonally ſubſiſting, or elſe it cannot be.

2ly Every thing in union with God is not God. therefore cannot be truly called God, as it might be ſaid of Chriſt. if they were God, the properties of a divine nature, or the God-head, were likewiſe theirs, they were omnipreſent, omnipotent, omniſcient. I deſired once that Familiſts would make it appeare they were God in union, as was ſaid of Chriſt. 1. By their omnipotency, let

them raiſe the dead, let them open the eyes of thoſe that are borne blind, let them doe that which man as ſuch, and aſſiſted by the Divell cannot doe. Chriſt could, and did ſo manifeſt his god-head. my workes bear witneſſe of me that I am true, and in the true ſence the Son of god. O poore weakneſſe - what have you yet done? Some I confeſſe, have playd the juglers and Conjurers, and Sorcerers - could raiſe Divells, and ſhew you fine ſights -- dance over joynt ſtooles, and a hundred ſuch prankes you'l play.

2. Let them make it out by divine teſtimony, I meane immediate from god in glory, Chriſt had it - particularly perſonally, this is my beloved Sonne, and in Scripture the mighty god. and thy throne ô God, &c.

Eſ. 9. *Heb.* 1.

3. When did ever God ſay of them, as once of Chriſt, let all the Angels of god worſhip them. you Divels, will ye *rob* God of his honour? *ſpoyle* him? you ſhall not, he will not give his *Glory* to *Another*. the glory of divine worſhip, nor his praiſe to graven Images -. had the Divell in union bin god, Chriſt might very well have worſhipt him, Chriſt gotten

Heb. 1.

Eſ. 42.

ten ſome Kingdomes by it,(if the Divel had any to give him, which were not his own before.)Ile ſay to ſuch, get thee behind me Sathan. thou ſhalt worſhip the Lord thy god, and him only ſhalt thou ſerve. *Mat.4.*

4. Let them manifeſt it by their immutability - at leaſt in judgement. I have known ſome who will be for god and holineſſe to day, and for the Divell and darkneſſe, as the phraſe is, to morrow - god never yet chang'd his mind though men have thought ſo, nor god in union, the Lord Chriſt, he is the ſame yeſterday, and to day, and for ever. *Heb. 13.*

He was not to day a Saint,to morrow a Divel.

5. Are yee god in union ſhew it by your omniſciency - Can ye like Chriſt ſearch hearts, and know their thoughts, that are farre enough from you. Can ye ſay as Chriſt of *Nathaniel*, or can ye ſo declare our hearts, and all our thoughts unto us, as that we may acknowledge that you know them. poore wretches ye are ſcarce yet men,I am ſure ye are not man enough, ye want reaſon. ye are ſo farre from being god in union. *Mat.9.4. 12.25. Ioh.2.*

This

This is moſt cleare, if it be with them as it was with the man at Jeruſalem, as they call him, they could doe as much as he, know as much as that Chriſt, it ſhould be ſpoken of them as it was of that Chriſt.

That he is the word, with God, is God, it ſhould be ſpoken of them.

That they are the only begotten ſons of God (but it ſeems they are ſons without glory) that they made the world, uphold all things by the word of their
Heb. 1. power, that they purged away ſin, are ſate downe at the right hand of the Majeſty on high, that their thrones as God indures for ever, that they are the ſame yeſterday to day and for ever.

3. Such as have been in union with God, as much as the choiſeſt Saints now are. Speake of Chriſt as they could not ſpeake of themſelves, or of any other. we know and are aſſured, that thou art
Joh. 6. *The* Chriſt, the Son of the living God. nay God himſelfe. to which of the Angels ſaid he, thou art my Sonne, this day have I begotten thee. (poore creatures,) againe of his fulneſſe all we received grace for grace. which of all the Familiſts in England hath ſo much grace.

can

can communicate as Christ does, from that stock of grace, he has, if he have any? and againe the Fulneſſe of the God-head dwels in him bodily - how more in him then others, if this be true of all? poore Familiſts is their fancied Christ in them? or they, (as they are in union with God) I ſay, are they the head over all things to the Church? doe they fill all in all? Fye upon it, that ever wretches ſhould thus derogate from Christ, and appropriate to themſelves what God never gave them. Col. 2.

4. If the union of God and Saints be a perſonall union, as it was with Christ. then it follöwes, ſo many waies as God is perſonally united, ſo many perſons muſt there be in the Deity --: and where's a Trinity? there muſt be as many perſons in the God-head, as waies of perſonating the God-head, or of its ſubſiſtence.

5. Againe, Every ſuch perſon muſt be a Christ, God and Man perſonally united make a Christ: gallant! we ſhall be all Chriſts, ſeverall Chriſts: as many Chriſts as Chriſtians, all of us Lords as was ſaid of Chriſt. Fooles, there will be Lords many, but we have

but-

but o ue Lord Jeſus Chriſt.

If this union be perſonall, then it followes, as what is proper to the *God*-head may be attributed to the perſon, ſo what is attributed to the man-hood, ſhould be attributed to the perſon.

The perſon thus in union ſhould be *God*-man. Infinite Immenſe, Eternal, &c. Againe take the perſons of Familiſts as ſinners, and it may be ſaid as of Chriſt, *God* dying, ſo of Familiſts, *God* ſinning. *God* a ſwearer, *God* a drunkard, *God* a blaſpheamer. This would be ſweet ſtuff, yet it muſt be ſo, if *God* and a ſinner be perſonally united.

Let me give you *Pauls* ſence of *Chriſt formed in us*, in the true ſence, and ſo conclude with this Queſtion.

For the clearer underſtanding of this myſtery; I ſhall ſpeak as plainly as I can, and the rather, becauſe ſome would charge me with denying, that Chriſt is in us, formed in us, &c. I ſhall therefore grant as much as may be granted.

Firſt I ſay, that true beleevers the called of *God*, they are really united unto Chriſt, one with Chriſt, one with the humane nature of Chriſt, one with the Divine nature of Chriſt, one with the perſon

perſon of Chriſt. But how to be underſtood anon.

2. We are one with *God*, in union (if you will) with *God*; one with the nature of *God*, one with the perſons in the *God*-head, Father, Sonne, and Spirit.

3. I ſay that Chriſt is really in us, nay the perſon of Chriſt is in us.

4. Nay the *Godhead* is in us: Farther,

5. I ſay that Chriſt is formed in us.

6. That we are partakers of the *divine nature*.

For my meaning in all this, I intend not what the Familiſts intend when they ſpeake this, as I have before delivered, I take it not in that ſenſe.

1. I ſay we are really united to *God* and Chriſt, as really as a branch is united to the vine, the wife to the husband, the building to the foundation, the head unto the members, and the members to the head; as really as the Father, and Sonne, and Spirit are one, which is one ſtep-farther. I ſay, as truly and as really. It followes not in all reſpects, the ſame kind of union, to the ſame participation and communion; theſe compariſons and reſemblances of our union doe not alway

alway hold out the kind of the union, but for the moſt part the verity, the truth of the union it were groſſe blaſphemy to aſſert other wiſe.

2. Chriſt and *God* are really in us, but not in the ſame manner is *God* in us, as in the ſeverall perſons of the Trinity, or as in the humane nature of Chriſt, I have proved this already.

3. Wee are united to the perſon of Chriſt but not made one perſon with Chriſt.

4. Chriſt is formed in us, but not in the ſame way and manner as hee was formed in the wombe of the virgin, the word is not ſo made fleſh in us, as there it was: not ſo manifeſted in our particular fleſh as in that particular fleſh, this I have already prooved.

4. Wee are really partakers of the divine nature, but not in the ſame way and manner as Chriſt was partaker of the divine nature, I have likewiſe proved this already and therefore ſhall ſpeak no more to theſe negatives.

I ſhall not ſpeak of the ſeverall ſorts of union, tis well known there are ſeverall, hee that knowes not this knowes nothing, the union of the ſoul and body

is

is one kind of union, the union of head and members a ſecondly the union of members in one body a 3d. the union of husband and wife a 4th. of foundation and building a 5th. of vine and branches a 6th. of the two natures in Chriſt a 7th. of the perſons in the divine eſſence an 8th. &c. Of a Chriſtian with god and Chriſt a 9th. &c.

2. Nor of the ſeverall reſpects of gods being or preſence: in himſelf, in his ſon, in all Creatures, in heaven, in hell, in his ordinances, in his people: who knows not but that theſe are ſeverall, and muſt not bee Confounded, neither ſhall I ſpeak how Chriſt is in himſelf, in his father, in earth, in heaven, in his ordinances, in his peoples hearts. &c.

3. I ſhall not ſpeak in the 3. place of the ſeverall ſorts of gods working, manifeſting himſelf in heaven in glory, one way to ſaints in glory, another to ſaints on earth in grace, in types, in truth. nor how he may make known in creatures, his power and *God* head &c.

For the better underſtanding of the myſticall union obſerve theſe points. The matter is very high, the words ſhall bee the plainer: that the meaneſt capacities

may

may take it in, I ſhall uſe as few termes of art as may bee, the truth in this point is above art. note.

1. That there is a generall union, & an *eſpeciall* union, between God and his Creatures.

2. This union whither generall or ſpeciall is *reall*, really uniting them.

3. This reall union is the originall of a reall *Communion* between God and the creature.

4. This reall union may be *diverſely* Conſidered, according to the diverſe reſpects, and diverſe effects of union.

5. Every union between God and the creature, is not this myſticall union of which we ſpeak.

6. The Gratious ſoule myſtically united unto God. may bee thus united unto God in *more* reſpects then one.

7. For diſtinctions ſake (whither properly or improperly) wee may ſay there are ſeverall unions: though indeed, properly, ſeverall modes or waies of union, between God and the elect ſoul. this premiſed I conclude.

1. The elect ſoul hath God united to it, (though not onely,) in the generall and univerſall union. in reſpect of which

which *God* may be ſaid to be united to the whole creation. this is not as an Elect ſoule, but in Common as a creature, this union I take to be held out in that text. In him we live and moove and have our being. this union for its forme, is made up 1. on gods part, by that common ſpirit, (or ſpirit in common in fluences) which actuates the whole creation, *in eſſe & operari*, in eſſence and operation, ſee *Gen.* 1.2. 2. on the creatures part, by that dependance (natural) which the creature hath on *God*, for this *eſſe & operari*, through the ſpirit. he that knowes not this, knowes little, this union every creature hath with *Gods*: Familiſts goe no higher then this, they may be thus united unto God, and yet divels. but this union the elect ſoul hath, as a creature, and more.

2. The elect ſoule hath God united to it, in a *ſpeciall:* (which is called a myſticall union.) in reſpect of which *God* is not united to the whole creation, it being proper to the elect viz. Chriſt, Angels, and Saints: thongh to Chriſt Angels and Saints, under ſeverall reſpects. *Eph.* 1.

3. This union, wherein the elect ſoule

hath *God* united to it, is not an Immediate but a mediate union, through a *mediatour* Jesus Christ. God-man the
Mat. 1. *Imanuel*, *God* whith us. of him are all
1 *Cor.* 1. things, especially spirituall. *God* is in
30. Christ uniting and reconciling &c. *God*
2 *Cor.* 5. and the falne creature cannot unite
19. without a mediatour. no more then a consuming fire and stubble. Christ is this mediatour and the union is through him. John 17. read the Scripture.

4. This union through a mediatour may be considered, either first as uniting *God* and the soule, (the mediatour intervening.) or secondly, as uniting the mediatour and the elect soule.

5. This union may be considered, with respect 1. to the present state of grace: or secondly the future State of glory.

6. Considered with respect to *God*, (the mediatour intervening) and with respect to the present state of grace 1. *God* is *relatively* united. i. e.

1. According to the uniting virtue of *love* divine, love unites *God* to the soul loved, with the speciall gratious-union
1 *Sam.* of speciall love, hence that Scripture,
18. 1. hee that dwelleth in love, dwelleth in *God*

God, and *God* in him, for *God* is love; *ubi amor ibi anima.* love brings an indwelling. 1 *Iohn* 4. 16.

2. Hence *God* ſtands united to the elect ſoule, in a ſpecial-gratious Covenant relation, league, hence among men the terme of the united provinces &c. 1 *Sam.* 18. 3.

3. Hence in thoſe ſweet relations that depend on love, and a love Covenant, father, husband, friend, in reconciliation. 2 *Cor.* 5. *Eph.* 1. *Col.* love, Amity &c. make the moſt of it. *Hoſee* 2. 18.

2. *God* is (I could never meet with a fit word, to ſet out this reſpect of union by it: there are words uſed, but they ſerve rather to vaile our ignorance, then reveale this miſtery, *myſticall* it is, becauſe ſecret, hidden, and a myſterie: ſo ſayes *Paul Eph.* 5. in naturall things I would call it *phyſicall*, ſet out by the union in Contact virtuall, but in theſe ſupernaturall I profeſſe, I know not any word uſed fitly to note the nature of it. I ſhall not Coyne new, but give you the notion it ſelf in plain words:) I ſay god is united as a *ſpeciall grace working cauſe*, I have ſpoken alreadye, how he is not united, I ſpeak now to ſhew you, how Sec. 2.

he is united, as well as I can, I ſhall bet-
1 *John* 3. 2. ter tell you, and you will better under-
ſtand it, when wee are come to heaven.

God, through the mediatour, as a *principle*, *a working-cauſe* of a *ſpirituall* being and operation, unites himſelf to the elect ſoule enlightning it, quickning it, &c. with ſpeciall grace.

This is on gods part, 1. by that ſpe-
ciall ſpirit (or the ſpeciall Influences of the ſpirit) which actuates the ſpi-
1 *Cor.* 6. 19. rituall elect ſoule, in its ſpirituall being & operation. 2. on the crea-
1 *John* 4. 13. tures part, by the dependance of the ſpirituall ſoule on god for this, wrought in it by the ſpirit.

From this union, it is ſaid: hee that
1 *Cor.* 6. 7. is joyned to the Lord is one ſpirit, and 1 Cor. 12.13. by one ſpirit wee are united &c.

7. Conſidering it with reſpect to the mediatour, his union with us, it is.

1. A Relative union: I ſhall not ſpeak, of the union of love, wherein Chriſt is united to the elect ſoule. 2. nor of that
Cant. 2. 6. ſpeciall *Covenant*, wherein, the mediatour ſtands united. 3. nor of all the ſweet relations that flow from it, as husband father, friend &c. I ſhould bee

then

then too large. but thus.

1. Christ ſtands (as it were) in a *ſpiritually Civil*, and politicall union myſtically united to his Church: as an *head-man*: a *repræſentative*. thus he is ſaid to bee the head of the Church, the ſecond *Adam*, the ſecond *man*; roote, *roote-man*, you know the union between the ſurety and his friend of the proxy, the repreſentative the Burgeſſe in parliam^t. &c. hence floweth communion ſpirituall, Christ is reckoned to us, and wee reckoned to Christ, Christ made our ſin: wee made the Righteouſnes of god in him. read at large Rom. 5. wee are (in divine Law) reckoned as really one with him, as if (though not) one perſon, hence our communion, in election, Juſtification, Adoption, ſanctification, glory.

Ep. 1. 22. *Rom.* 5. 14. 1 *Cor.* 5. 21. 22. 45. *Rom.* 11. 16. 17. *Heb.* 7. 22. *Eſ.* 53. 1 *Ioh.* 1. 2. 2 *Cor.* 5. 21. 2 *Cor.* 5. 14. *Kor.* 6. 11. 1 *Cor.* 12. 12. *Gal.* 3. 16.

Christ is that, in reſpect of us, what he is not, in reſpect of himſelf and wee are that, in reſpect of Christ, what wee are not, as in our ſelves hence that in Joan. 17. 23. *I* in them, and thou in mee, hence the Communion in attribution (Communicable) *ſo Alſo is Chriſt*: Christ *myſticall*: Christ Jeſus in union with his Church: *as Chriſt*, he is not

considered without his Church, (he is as God: therefore that is not communicable,) & his people, as such, are not considered without Christ, no more then a body without an head. This is a soul enriching-union, call it what you will.

This union is by Gods gracious Covenant Grant on Gods part. This may be, before we be, from eternity, (chosen in him we thus are) in Gods account, or virtually.

Ephe. 1. 4

2. By the spirit working faith.

3. Faith wrought by the spirit, bringing us on our part in time, actually into this Covenant, state, and so union with Christ. The union of Christ I shall speak unto elsewhere.

Ephe. 3. 17.

The kind

2. Christ stands in such an union as we were but now speaking to, in respect of God, as a *principle active*, and a *working* cause (in subordination to God the Father) united to the elect soule. God works by Christ. *Heb.* 1. 2.

1 *Cor.* 15
Ioh. 6.
1. *Cor.* 8. 6.

The forme

This is by the spirit from Christ, (and the Father) being to us as the soule is to our body, a quickning principle, though not in every particular, as the soule to the body. (I speak as to influence-- quickning-- to a spirituall life,

life,) working in us habits of Grace (as anon) whereby we are enabled likewiſe, by faith and love, and other Graces, in ſeverall reſpects, to unite to Chriſt, and maintain Communion with him. 1. *Ioh.* 4. 12. 13.

This is ſet out by the union between (not a civil--but) a naturall head and members. So 1. *Cor.* 12. the head is the ſeat of the ſpirits naturall, giving out influence to all the body by theſe ſpirits, ſo Chriſt. Hence (not only civilly but otherwiſe) this is ſet out by the Vine and Branches-- building and foundation. Hence the Communion of Sanctifiing influences. The ſame ſpirit working that in meaſure in us, wch it wrought in Chriſts humane nature in fulneſſe, Even grace for grace, and we are ſaid to have it from his fulneſſe. On this account I might now here ſpeak of the union as it is on our parts with God. As 1. Intellectuall, the underſtanding and God, by knowledge and viſion of faith. 2. Morall, the will by faith cleaving to God in Chriſt, and ſo of love &c. but this would make this Volume ſwell. From what hath bin ſpoken concerning union, you may anſwer *the queſtion concerning Preſence*, thus breifly. 1. *Cor.* 12 *Col.* 1. 18. 19. *Col.* 2. 19. *Ioh.* 15. 1. *Pet.* 2 *Ioh.* 1. 16. *Ioh.* 3. 34. *Col.* 1. 19 1. *Ioh.* 5. 20. *Ephe.* 3. 19.

1. God and Christ are present Symbalically or Typically, and analogically; the rock followed them, and that was Christ, Typicall. So the Cloud, and Temple, &c.

2. Essentially, by his Immense presence filling all things, places, fil'd of none. So he is in every thing, place, even Hell. So is the God-head of Christ, or Christ as God, every where: Familists make a great matter of this. But alasse this is not his speciall presence, Devils have this, though we have more.

Mat. 28. 29.

Act. 17. 27.

3. *Energetically*: by power and providence operative. 1. Generall, and common in all creatures, to works of nature. Of him are all things, *in him* we live. 2. *Speciall* and *Saving*, the speciall works of grace in the hearts of his people, from regeneration to perfection. But this is not as in himself, and in his Sonne.

4. Objectively, the mind by understanding, and will by chusing, love embracing, makes God present. But especially faith. Christ is said to dwell in our hearts by faith, faith bringing in a presence, and an abiding presence of Christ into the heart, according to the presence faith gives---faith sees God who is invisible,

visible, and faith layeth hold on God, in Christ: nay faith will make the humane nature of Christ present, with the presence that faith gives, which is a reall presence: it can feed upon this humane nature of Christ, and eate the flesh of Christ, and drink his blood, and really nourish the soule hereby, as really as the body is nourished by its food, &c. Christians indeed know this, from hence by the being that faith gives, the soule shall be in God: and God in the soule: Christ in the Saints, and the Saints in Christ, without jumbling of their Persons, natures together. Alasse it is to be feared, they know not this Inbeing and Indwelling of God, that talke so grosly of its many talke of Gods being in them, and their being in God, but they know not what they say. *Heb.* 11. 27. *Moses his Optiks.*

I shall speak a word concerning the Effects of these Unions, these operations, this In-being of God and Christ in us. God forbid I should not say that Christ is in us. The Deity, and the humanity of Christ, the Person of Christ, but how? you have seene. I will speak no more to that.

Q. The agent working in us is Christ, the Father, the Spirit, but what is the *thing wrought* upon us? the working virtue is the power of God; but what's the effect?

An. This is not God himself. God of
Ioh. 1.16 God, I say that grace wrought in us (I suppose we may agree to call it grace, let it be what it will) is not God, the Being the Essence of God, *produced* in us: there is the Being of God, the Essence of God God himself *producing*, but the thing *produced*, is not God, is not the Person of Christ, is not the Person of the spirit, though these Persons be there, in a speall way of Presence and Union to effect
*Gal.*5. 22 it. 1. I say grace is a fruit of the spirit.
*Pet.*5. 21
*Eph.*1.18 2. It is a disposition in us, a qualification of our understandings and wils, and affections, and Gods working in us is not
1. *Pat.* 1. to set up a third thing between God and
21. us, but to dispose, and frame, and order our spirits to move towards him.

3. This work is that which is con-
*Gal.*4. veyed through *instruments, meanes, & ordi-*
19. *nances, ministers. Paul* travels in birth to forme this Christ, and the word, the Scripture word, and that preached, is

that

that which is the ſeed of God too, 'tis that which things humane, as well as divine concurre unto, to effect and produce on the hearts and minds of men in an ordinary way as Inſtruments: true, man cannot do it alone without God, and God will not do it alone without man, I mean ordinarily. 1. Pet. 13. 25.

4. The alteration it makes upon the man, on whom 'tis wrought, 'tis no *Eſſentiall alteration*, ſubſtantiall alteration, the man is man ſtill, and but man, though better qualified, a ſpiritualized man, his underſtanding is cleared of darkneſſe, and ſtrengthened by the enlightning of the ſpirit of God, to underſtand more clearly the things of God. There is not a new faculty of ſeeing, but the hinderance removed, (the vaile as it were before the underſtanding) and help afforded, light brought into a dark room, the objects cloathed with light. 1. Cor. 3. 16.

So the will, the will is will ſtill, no new ſoule, but the action of the ſoule purified. There's a new diſpoſition, 'tis called new, becauſe it was old and is made new as 'twere: there is a new ſtamp upon it; a peece of ſilver was ſilver before the Goldſmith toucht it. An old

peece

peece of Plate put into the Furnace, put in a new mould, comes forth not the old peece of Plate for forme, but a new though the same for substance.

If it be God, then the soule is turned into God, a creature made a God: for 'tis the soule that hath this work.

6. Or else it's God changed and converted into a creature, which is blapheamous.

7. We need not goe so far, the Scripture tels us, it is a creature, if any man be in Christ, he is a new creature throughout, whatever is new, its a creature still, & therefore not God; yee are the *workmanship* of God in Christ Jesus, created unto good works, God in Christ works upon you, and creates you a new unto good works, that you may be able to worke new works: its you that are created, *you* that have the alterations, this alteration is not the adition of another substance, which may be called *you*, but *you*, even *you* are created unto good works, new made. It is Gods Image created in Righteousnesse & true Holynesse. There can be no more, for former reasons: which shewed that the Deity of Christ is not formed in us, and assumes not our flesh

1. Cor. 5. Eph. 3. 17

fleſh, as it did the fleſh in the Virgins wombe.

8. This worke of god upon us hath ſeverall names. but they all note the ſame thing, only with ſeverall relations as the *new creature*, becauſe it is a creature and new wrought by the creating power of god.

The *new birth* Regeneration, becauſe it is like a birth, and is a new ſtate like the ſtate of a man brought a new into the World. *Ioh.* 3. 1 *Pet.* 1. 23.

A birth from above, becauſe it came from God above, this worke does the ſpirit, the word that is the ſeed of God is from above, &c.

Sanctification, becauſe it purifies our hearts, ſets us apart from ſin and the world, creature, and diſpoſes us for God devotes us, directs us to him. 1 *Cor.* 1. *ult.*

The life of Chriſt, becauſe wrought by Chriſt, 2. becauſe it acts in the ſtrength of Chriſt, he is the bottome, the principle, the original, though not the ſubject of this life, 3. becauſe it makes us live like Chriſt.

Chriſt formed in us, as Chriſt may be ſaid to be formed in us, that grace which is in Chriſt being communicated

to

to us by the ſpirit as before.

There being the ſtampe, the image of Chriſt upon us - not in the Godhead. the Godhead of Chriſt, as Chriſt is the
Heb. 1.2. expreſſe image of the fathers perſon, we have proved this already - that that is not in this ſence formed in us - but as the nature of man is conveyed from the father and formed in the Son, ſo is the nature of grace (created) from Chriſt conveyed to us and formed in us as in Chriſt, (the Godhead is incommunicable.) and ſo the *divine nature*, becauſe
2 *Pet.* 1.4 a Godly nature, from God, like God, a
Epheſ. 4. participation of ſome of the attributes
24. of god. though not in the ſame way as attributed unto god, they are in god *per*
in abſtra- *modum eſſentiæ*, in us *per modum qualitatis*, or
cto. *habitus*. in god 'tis his eſſence, in us the repreſentation of god. god is holy. his
in concreto eſſence is holineſſe, we are holy - 'tis our quality: though it ſtreames from god yet it is not god. though a nature divine, ſomething beyond and above the naturall ſtrength of man and pitch of man, 'tis his nature *humane* improoved nearer to a divinity.

1 *Cor.* 15. Heavenly. not becauſe of the ſubſtance of the heavens, but the Analogy,

that

that is between the heavens and this thing, this work of grace. *they that are heavenly* - 'tis ſaid 1 *Cor.*15. *&c.* but enough for this.

Chriſt was formed in the Virgins wombe naturally and literally, but in us myſtically and ſpiritually.

So much for what related to my diſcourſe, now followes, what related to his Sermon. *The more groſſe and principall paſſages concerning gods giving up his people to ſin - you will ſee here that Familiſts (if Coppe does not) father blaſphemouſly their wickedneſſe on god.*

I ſhall not ſpeak much as to Mr *Copps* Sermon, only cleare ſome paſſages, and vindicate the purity and holineſſe of god and Scripture.

Eſai 40. ult. *Who gave Jacob to the ſpoile, and Iſrael to the robbers, did not I the Lord?* was his Text.

His point of doctrine (as I remember) was this: that God gives up his owne people to robbers and ſpoilers.

In the explication, he told us, that theſe robbers were ſuch as ſhould ſpoile gods own people of their Prieſts and Altars,&c. and at length of their holi-

neſſe

neſſe, by ſin, blaſphemies, wickedneſſes.

Mr *Coppe* on the Lords day before this lecture, preached neere *Witney*: his Text (as I am informed) was. There is a time to ſing, and a time to dance. it ſeems he was very merry. (ſome men ſuch as rejoyce in wickedneſſe, are very merry when, (they cannot be unleſſe) they have, the Divell for their playfellow. as I have read of Witches, ſo I have heard of ſome Familiſts and Ranters that (literally) they dance dirges with the Divell.) in that diſcourſe (as I heard from ſome that knew it.) he ſaid that the whole Scripture from the beginning of geneſis to the end of the Revelations was to be underſtood allegorically. This I am ſure, is the ſence of all Familiſts. No wonder then that ſuch doctrines are drawne from ſuch Scripture. Familiſts (*ex profeſſo*) bring Scripture to their private ſpirit, and make Scripture ſpeak according to that. They will not try their ſpirit by the true ſpirit of god in the Scripture, nor ſpeake according to the Law, and to the teſtimony in Scripture. When men leave Scripture: or preſume to interpret

Scripture

Scripture in their owne (if not the Divels) ſence: what doctrines muſt we expect? no wonder, that gods giving his people over to afflictions, and (as I take it from the ſcope of the Scripture) Iſrael to captivity and (literally) robbers and ſpoilers bee interpreted. a giving up of his owne people to ſin, curſe, ſweare, blaſpheme. God as a father may well chaſtiſe correct & his children, actually, effectually; I trow, not ſo give up his people to the power of ſin.

1. Take this note: god tempts no man to ſin, he that ſinneth is lead away into ſin by his own Luſt, and the inſtigation of the divell - underſtand this effectively as the working cauſe. ſin is of the divel, he is the Father, and our corrupt hearts they are the mothers of theſe helliſh brats. *Iames* 1. 13. *Iam.* 1. 15.

2. There is not a principle of ſin in god, he is good, and purely good, and perfectly good. he were not god had he ſuch weakneſſe, and contradiction. The god of Familiſts whom they generally ſo ſerve is the ——, he is the ſink of ſin. *Exod.* 15. 11. 1 *Pet.* 1.

3. Farther, god permiſſively, may ſuffer ſin to be, for ends beſt known unto himſelfe.

4. On the ſame account, God may ſuffer the Divel to lay his ſnares, and leave his people to themſelves- and they may be inſnared in theſe, and ſin, but yet hee's not the cauſe of ſin.

5. He forbids ſin, gave ſtrength once againſt ſin, and now more then they will uſe: if men neglect this ſtrength, nay ſin away this ſtrength, is God bound to renew their ſtrength, that they may not ſin? and ſhall God on this be the cauſe of ſin? god forbid.

6. God may judicially give over ſome men to ſin- give Sathan the charge of
Rom. 1. them, the power of them. to doe upon them what he will and can, god withdrawes from them (judicially) his good gifts, and whats his owne, and whom have theſe to blame? if they with a full careere run on in ſinne, they run freely downe the ſtreame of ſin, 'tis their choice to ſin, why ſhall god be blam'd for this?

If god and Chriſt doe ſay, thou ſhalt
Exod. 20. not take the name of god in vaine, and *Coppe* and others ſweare themſelves into the bottomleſſe pit of hell, why may not
Rev. 22. god leave them there? if they will be uncleane, why may not god ſay let them

be

be uncleane? what comfort is this to Mr *Coppe*, and others thus robbed and ſpoyled with him?

Mr *Coppe* applied his doctrine, firſt to their comfort, who with himſelfe were ſpoiled, they ſhould not be troubled: for god gave them up. Helliſh comfort for ſuch wretches. I grant, god judicially gave the Divell leave to doe what he would with them. I ſay this is helliſh comfort, to be in the divels hands by gods judiciall appointment. he would have others not only pitty them, but love them as Brethren. but what compaſſion ſhould others ſhew them? the weake god pitties, ſpares, pardons, ſo ſhould we.

The obſtinate, the rebellious, he lets run the long run to hel and judgement, let them take what they meet with in the way of ſin, Juſtice from god, ordinary, by the Magiſtrate; extraordinary, by his owne hand, and damnation in the end of ſin.

As for us we muſt mourne for ſin, their ſin, reprove them for ſinning; if all will not doe, but they will ſin, deliver them to Sathan: pray downe mercy, or gods vengeance on them. 2. Let gods ordinance

1 *Cor.* 5. 1 *Tym.* 1. 20.

*Rom.*13. ordinance take hold upon them by the Magistrate.

To love them as brethren, is to reckon our selves their brethren in iniquity. 'tis
2 *Ioh.*10. 11. to partake in their sins, and the next step to partaking with them in their plagues.

You have the seeds of these. saies he.

What though wee have the same Corrupt principles of sin within us, if God change our natures, and kill us to sin,
*Rom.*6. and sin to us, must wee love sin still, where wee see 'tis? shall wee call the Divel father still, in calling these brethren, that beare his Image, and because they beare his Image, no let us hate sin, where it 'tis, in our selves, in others, and hate our selves, and others too, if worthy, on this account of hatefull sin: Hate I not, Lord, the workes of Iniquity, such as hate thee
*Psal.*129. 21.22. Lord, I hate them with a perfect hatred.

Againe saies Mr. *Cop.* God may give you up too, to be rob'd and spoyled.

And what though God may leave us? must wee therefore to provoke him to it, leave God? no let him know if wee
*Prov.*4.6. keepe to God, hee will keep us, if wee forsake not God, heele never forsake us: and what though it bee an houre of

tryall

tryall? ſnares there be, ſhall wee let fall our watch, and run upon them: let us keep to god, and I ſay, that god will keep us, reſiſt one ſin manfully, and heele give ſtrength to withſtand another, where you ſee your weaknes Call in his ſtrength and ſtand. *Epheſ.* 6. 12.13.

Raunters may take their fill of ſin, they ſay god is *unlimited Almightines*, & unlimited Almightines is in them and they may doe any thing.

Mr. *Coppe* gave us ſome reaſons for his doctrine. 1. god is unlimited almightineſſe, god can and may doe any thing, pull down his own ordinances as circumciſion, &c. Reader, this you have at large in his booke caled *Cops* returne to waies of truth.

God Almighty hee is infinite, yet hee cannot ſin and thats his Almightineſſe, ſin cannot faſten on him to doe Contrary to the *nature of god*, nay hee cannot be ſo farre faſtned on by ſin, to will whats contrary to the nature of god. and proclaimes him weak, imperfect, that were not almighty.

For the Aboliſhing of Jewiſh ordinances know: they were erected but for a time: when ſcripture ſayes they ceaſe

they.

they muſt ceaſe: might they have been nelected when they were in force, without ſin? I trow not, reade *Gal.* 5. 10. to this Mr. *Coppe* brought in (as I have heard of Jugglers) *his ſic volo ſic Jubeo* let that paſſe: nay, ſayes M. *Coppe* as another reaſon for his doctrine.

Coppe. "Hee that ſaid thou ſhalt not *murther*, *bade Abraham ſlay his ſon*: and he that ſaid thou ſhalt *not Commit adultery*, ſaid to *Hoſea*, *take a whore*.

Foule mouth's, blaſpheaming god & ſcripture, will belch out this with open mouth: Raunters will bring ſuch reaſonnings for their Adultery, Curſing, blaſpheming? murthers and what not they would make *god like unto themſelves* a murtherer, an Adulterer, a blaſphemer, theſe things will they doe, and god it may bee, may keepe ſilence too: but hee will reproove them and ſet their ſines in order before their eyes: hee will teare them in pieces, and there ſhall be none to deliver: ô that ſuch as forget god would Conſider this. Pſ. 51.

What doe ye think now readers of Mr *Coppe* Recantation?

Concerning *god's will* in ſin, note.

1. Gods will in preecept determins

ſin

ſin, not gods will in *decree* or *providence*, gods will revealed in his word, not his *eſſentiall* will as they call it, unleſſe they mean this eſſentiall will manifeſting, in his word, what ſhall be ſin, what not.

2. Some things god *cannot but* will to be ſin, ſuch as contradict his nature, the truth of his divinity: he cannot deny himſelf.

3. Other things are ſin or not ſin as hee does in his precepts will them to be ſin: and no otherwiſe: ſuch are things as in their own nature ſtrike not at his Majeſty, but may be by his wiſdome ordered for his glory.

4. Theſe latter, as his will of precept makes them ſin, by forbidding it, ſo his will of precept makes it no ſin by *Enjoyning* it (this *was Abrahams & Hoſees caſe*) nay the omiſſion of the things thus enjoined is ſin; a trial it was to *Abraham*, & to *Hoſee*, but no ſin: (were it done really, Abrahams was not, and as moſt ſay, Hoſees was but an allegory, or a parable, as to him: read Pareus, Burroughs on the text, the law maker hath this power to change his owne lawes, lawes were made for god not god for lawes.

Examples of ſin, and particular repeales

peales of ſtatutes to particular perſons are no warrant for us to ſin.

6. Inclinations to ſin, opportunities to ſin, ſuggeſtion by immediate voices or inſtincts, unto ſin, they are not warrants to ſin.

7. The Commiſſions for ſuch actions as will bee no ſin the ſtatute repealed, muſt have the *broad ſeale* of heaven infallible demonſtration evincing that repeale.

Thus you have the point ſtated breefly, and I hope clearly - let me cloſe up all with a note or two and ſo farewell.

1. Familiſts are grown extreamly cunning, to order their words ſo as that 1. They may be in a ſence true, 2. Defend themſelves from the hands of the Magiſtrate. 3. And yet to let their own know their diveliſh and blaſpheamous meaning.

2. A Familiſticall Repentance is a divel-trick, they will as it were take all ſin to themſelves, yet moſt groſſely, though craftily, charge all on god.

3. If this be *Copps* Repentance (reader judge by what is here noted) he is a very [redacted] incarnate, the Lord rebuke him, and from Sin, Satan, and Ranters deliver us.

FINIS.